

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

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Women's Missionary Union Number

In Righteousness

[By M. CARRIE MOORE]

My native land, now is thy time;
The hour has struck, the hour sublime;
In thy majestic grandeur rise
And join the cohorts of the skies
To hurl presumption from the throne,
Where God and Christ shall reign alone,
In Righteousness.

Fling wide the loyal banners where
Jehovah leads through gates of prayer;
The stricken nations cry to thee
To set the broken-hearted free;
Be strong, thy brother's burden share,
And sternly stand and sternly dare
For Righteousness.

By all the glory of thy youth,
By all the valor and the truth,
By Washington and Valley Forge,
Wipe out this cruel monster scourge,

This smirch upon the world's last page,
Where heathens hurl unbridled rage
At Righteousness.

Faith fearless moves, herself her shield,
Though proud Philistine holds the field,
Disdainful of such petty things,
As shepherd lads and home-made slings;
But kingdoms shake and giants fall,
And faith triumphant bringeth all
To Righteousness.

Bear thou the starry emblem forth,
Go east, go west, go south, go north,
Wherever men have need, and break
The bread of kindness for His sake
Whose love be swift to make men know,
Till add the world shall overflow
With Righteousness.
Los Angeles, Cal.

Watchword: "That I May Know Him."

Phil. 3:10

ADDRESS OF W. M. U. PRESIDENT, MRS. W. C. JAMES, VIRGINIA.

Again Facing a Prophecy.

Five years ago as we gathered at the close of our first quarter century, we reviewed with grateful hearts the history of those forces and units of organization that had contributed so largely to the success of the missionary enterprise as carried on by the Southern Baptists.

As we turned into the new term of service a prophecy of a glowing future bright with the radiance of the past was brought to us by our long-visions president. She foretold achievements for the coming twenty-five years that she considered worthy of the Union in the light of what had been thought to pass.

It seems but appropriate on the occasion of our thirtieth anniversary, to face again this prophecy. The prophecy enumerates nine lines along which large growth was anticipated.

I shall not undertake to detail the advances along these lines, for the practical particulars have been laid before you in the reports of your officers and heads of departments through the past five years.

I shall discuss these points with the hope that a consideration of them under the present changing conditions will influence us to recognize the great importance of bringing them and even greater things to pass in a much shorter time because of what they mean in the Kingdom of God at the present time. A consideration of them should likewise cause us to recognize our present duties and give serious thought to the means of accomplishing the objects we hold in view.

Last December, President Wilson in his address before Congress outlining the attitude of America in the great world war said: "Our present and immediate task is to win the war, and nothing shall turn us aside from it until it is accomplished. Every power and resource we possess, whether of men, of money or materials, is being devoted and shall continue to be devoted to that purpose until it is achieved."

As Christians and members of a missionary organization our present and immediate task is to prepare the way of Jehovah. As I said last year and repeat, never before in the history of the world was there greater need that Christians everywhere take advantage of the divine privilege to prepare the way of Jehovah, nor greater opportunity to make history come round to the side of faith. The speedy fulfilling of these nine points of the prophecy will certainly enlist our resources whether of men or money or materials and will be a mighty force in helping to win the great world war to establish the kingdom of God.

Since all W. M. U. effort goes back to the individual society and progress along all lines depends upon the growth in members and development of these same societies, our prophet looking into the future saw first the organization and continued life of 2,000 societies in addition to the more than 11,000 reported at the time of the Jubilate.

We have made a long journey toward our goal, for today we report a net gain of about 4,500 societies, one-half the number prophesied. The word "continued life" following the word organization, not only showed the knowledge of the president but also her wisdom, for they mean more. There has been a steady growth each year, but each year the gain has been a little less than the previous year so that this year we report an extremely small net gain, notwithstanding the fact that more than 2,000 new societies have been organized. While this is true, I believe I am safe in saying that notwithstanding the small gain in the number of societies there are more women now enlisted than ever before. But I ask that you give careful and thoughtful attention to the following: In the past five years, more than 12,500 new societies have been organized, while today we are reporting a net gain in these five years of less than 800, which means the death of about 8,000 societies of different grades. In every grade

the total loss far exceeds the gain except in the case of the Girl's Auxiliary, which grade shows a net gain of nearly double the number lost. We are not yet in a position, however, to congratulate ourselves because of the work with the G. A.'s, as you will realize later.

These facts should cause us to stop and consider. "What did hinder, for they ran well for a season?" Certainly the underlying cause for the loss of the majority of the societies that have died has been due to the presence of that element in human nature that Christ found in many of His followers. When after the miracle of the loaves and fishes He rebuked them, saying: "Ye seek me not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the food that perisheth, but for the food which abideth unto eternal life."

I am persuaded that the reason why many of the societies live but for a season and the wheels of others grind so exceedingly hard is that in our eagerness to count numbers we do not properly prepare the soil nor see to it that the atmosphere is made conducive to growth before the young plant is set out. We too often find ourselves urging women to organize societies or to take the leadership of a young people's society without explaining to them the fundamental requirements necessary for successful operation and in a place where no sentiment in favor of the great missionary enterprise has been created.

Again we blunder by sometimes insisting that the work will not be difficult, that it does not take much time, indeed that it will make but few demands upon them, when just the opposite is the case. There is something sublime in the way Christ stands before men and dares to say: "If any man will come after me, let him deny himself and take up his cross and follow me." He was seeking not merely a multitude of followers, but unceasing upbuilders of the kingdom of God and for that reason made effort and not relaxation the symbol of His kingdom.

The gradual fulfilling of the second prophecy, "a steady increase of the office force at the general and state offices for a closer touch with organized societies and an enlistment of the great unenlisted forces," has been and will continue to be of ever increasing value and assistance in the work of organizing societies. This has been fulfilled in part by the addition of a young people's secretary in the general office, and we find that many of the states have been able to add to their office force. One of the greatest forces contributing to efficiency is what is known in some states as the group plan and in others as the district plan. This has added greatly to the number of our volunteer workers so that in addition to the invaluable superintendent we have now the group leader or district secretary. These workers can keep in close touch with the women of the churches in the territory over which they have been given the leadership and should be able to do an intensive work well nigh impossible heretofore.

The maintenance of a monthly magazine growing through the years to a list of 50,000 subscribers was but a prophecy in 1913 but had become a strong probability when we faced the prophecy in 1914. In that same year the magazine became a reality and the monthly, ROYAL SERVICE, began to find its way so rapidly into the homes and hearts of the women that we now have a subscription list of about 27,000, which is 54 per cent of the prophesied number for twenty-five years. What the future of ROYAL SERVICE will be depends upon you. Will you make the future worthy of the beginning so that the magazine will become a helper in royal service to a greater number in the next five years than in the past?

A careful reading and close study of ROYAL SERVICE will naturally result in the desire on the part of our women and young people for more extensive knowledge of mission work, its ways and means. This magazine then will become a contributing factor in the realization of

our hope for "greater growth in mission study classes with an ever-broadening conception of the mission purpose of God in His world." Miss Heck believed that the time would come when Christian women everywhere would be eager for Christian knowledge, that they would form in groups for continued mission study as now in clubs, to study new and ancient literature; that every public library would have at their demand a missionary alcove and the lives of the missionary heroes would be as familiar as that of Bismark, and the Chinese Revolution would surpass the French in interest. Have we made any advance in this particular? I know you will agree with me when I say we have. Our Standard of Excellence calls for at least one mission study class for a society during the year. Every now and then you will hear some woman who is a member of a society having the circle plan, ask if that means a study class in each circle. I wonder if we appreciate how much there is of significance in that question. The circle plan is constantly growing in favor and societies everywhere are adopting it. Because of them and through other means mission study is becoming more widespread every day and has become a tremendous factor in the work of the kingdom. To me the significance of the question just referred to is just this: that these will necessitate a deep readjustment of the conception of the obligations of the demands of Christian life. These were the words of our president as she faced her prophecy. As we face the prophecy five years after it was spoken it is evident to all that this prophecy is still far from fulfillment.

We Southern Baptists last year had an enrollment of 1,810,806 pupils in Sunday schools and a total approximate enrollment of 141,460 in all our young people's societies. It is true that many enrolled in the Sunday schools are adults, but we know that the great majority are young people. In the past five years we have had a net gain of but 2,365 young people's societies; and will you hear me, notwithstanding the fact that we are reporting above 500 new Y. W. A.'s and G. A.'s, there has been a loss this year in the total number of these two organizations, and but very small gain in R. A. Chapters and Sunbeam Bands. It is only too evident that mission training has not its rightful place in the life of our young people and that a deep readjustment of the conception of the obligations and an immediate demand for this mission training is necessary. We must face the facts as they are and act upon them without sentiment. To this end I wish to make a recommendation for the present year, which is that you authorize the appointment of a commission on the mission training of our young people, composed of one representative from each state, with the W. M. U. president as chairman, and the corresponding secretary and young people's secretary as ex-officio members. This commission should present its printed report to the executive committee in annual session before presenting it to you at your next annual meeting. No one of these commissioners should be chosen because of any office she holds, but because she has a progressive outlook, and open mind, good judgment broad experience, and willingness to give to this problem long and careful thought.

The prophecy has been so wonderfully along the lines of our desire for the Training School, the Union's interest in the education of missionaries' children, and personal service, that I need but suggest that you give careful attention to the reports from the Training School Boards, the Margaret Fund Committee and the Personal Service Committee, and your hearts will rejoice as you praise God for what He has helped you to accomplish.

And finally: "That the Jubilate we were then beginning would teach Southern Baptist women the joy of larger giving, so that their gift-thoughts year by year would be commensurate with their increased consecration and their present prosperity." We are not afraid to face this prophecy, for our women are fulfilling it, and if you adopt the resolution bearing upon gifts

submitted to you by the executive committee we will yet see a larger fulfillment.

Last May we adopted as our watchword for the year, "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." The prominent thought in our minds at that time was that we might glorify our Father by the works we should accomplish. Since then we have been passing through times crowded with events of immense and grave importance, and the question, "What is required of us that we may meet the obligations that rest upon us?" took possession of many, and the thought that we should first glorify God by bearing in our own lives the fruit of the Spirit became the dominant idea. At the Edinburgh conference in 1910 all commissions, reports and addresses brought out one great thought—namely, that the resources necessary in the superhuman enterprise are stored in God and that the knowledge of the one God who gave His Son for mankind is required above everything.

Because we are feeling this so decidedly we shall this year submit to you for your watchword, "That I may know Him." "Jesus calls us o'er the tumult of this life's wild, restless sea" is making its claim for the hymn of the year.

On the night when our Lord came to His disciples walking on the sea in a raging storm, they were bewildered and cried out in fear.

The unfamiliarity of His approach caused them to lose a sense of His presence, for though they had often seen Him in His wonderful deeds of compassion and healing, He had never come to them before treading the deep as Master of the storm and night.

Shall we listen in the raging storm of today's events to hear Him say "Be of good cheer; it is I; be not afraid," and shall we pray, "Lord, if it be thou, bid me come unto thee on the water!" We may be certain of His answer, "Come." We shall not find our power in the boat, but on the sea. But if, like Peter, we are tempted to gaze upon the troubled sea of circumstances more than upon the loving face of Christ we too shall lose the buoyancy of our faith and begin to sink. When fear gave way to faith and Peter cried out "Lord, save me," Jesus stretched out His hand and caught him, and they walked together on the deep.

Thus is the secret of our success in the coming year bound up in this watchword and hymn. Our eyes must be fixed upon the Lord, our confidence must be placed in His word, and we must venture out on His bidding.

CORRESPONDING SECRETARY'S REPORT Woman's Missionary Union, Southern Baptist Convention, May 1, 1917, to May 1, 1918.

It was Washington's birthday and we were standing just after breakfast on the broad verandah of a wonderfully hospitable home in Greenwood, Mississippi. The host was telling the names of his various trees, which were still bare as winter, when from a very high branch of a large pecan tree came the clear, exquisitely sweet carol of the southern mocking bird. On and on he sang and, though only his mate really knew what he did say, our hearts exultant cried: "The year's at the spring." The winter was so bitterly cold that one felt that the proverb was wrong and that life would be most cheery weather were there nothing else but spring! On from Greenwood one of the Mississippi workers went with me down into the extreme southern part of the state. In the yards the violets were blooming, in the woods the red-bud; further on, the dogwood, yellow jasmine and the roses and ever in our grateful hearts we heard the mocking bird singing "The year's at the spring." Returning to Baltimore, I passed through central Alabama and there the peach blossoms had changed into promising fruit and the graceful, nut-producing tassels were festooning the pecan trees. The journey led through north Georgia, where the peach trees were just beginning to blush, into North Carolina, where the woods were exchanging the snows of winter for the

white of the dogwood; into Virginia, where the lilac was just beginning to perfume the gardens, and into Maryland, where the snow was still on the ground. There the April days advanced, the sun showed his face, the snows melted, the birds began to sing as in Mississippi, the trees to bud as in north Georgia, the dogwood and lilac to bloom as in North Carolina and Virginia, and exultant all hearts cried "Winter is over, the year's at the spring."

Four years ago this coming July peace was upon the world's waters. At the imperial edict of one man the covenant of the nations was annulled and a war, bitterer than an eternity of winters, blasted the world. Thick as bullets came the mockings, "God has forgotten his own. Christianity has failed." But Red Crosses were soon seen moving amid the wounded at the front, orphaned children were folded into loving arms, and from the hustings and the pulpit came proof that God had not forgotten and that right shall triumph over every wrong. Our country put its seal upon this declaration by giving her men and her money to fight for the right and a peace like unto the calm at the storm center, now enfolds all who by faith know that, come what may, right shall triumph, Christianity shall never fail.

During these years of strife and mockings and particularly during this past year of our country's official connection with the war, many have been the times when Satan has said: "God has not forgotten but his children have, and they will not give to his work as they used to give. Why should they? They must take care of their very own against the time when the war reaches them." Rheims in ruins, missionaries calling in the night for reinforcements are the answers given to Satan as one realizes how crumbling are earth's choicest treasures, how immortal is every soul. Thus to a very remarkable degree, out of the war's welter, God's children have come to see that, even as he has not forgotten them, so they must not forget Him nor those whom He would have them bring to Him. This conviction has come like the springtime with its birds and flowers and fruit, never falling whatever the winter, and though some have been sooner convinced even as some for southern climes scent the earlier spring, still to others and yet others it has come until the great congregation of believers is exclaiming: "God is in his heavens; we will do our part to make it all right with the world."

In this great host of those "who by faith" are remembering God's work, we gratefully place the Woman's Missionary Union. Its past year has been truly remarkable as will be seen from the following statements by the state W. M. U. corresponding secretaries. Each of these eighteen women answers "yes" to the question, "Has the W. M. U. work progressed in your state during the year?" and severally they give the following proofs of progress: there is better system; better programs; more general interest; development of leaders; intensive associational work; larger attendance at all missionary meetings, whether in the society, association or state; enlistment of others deeper appreciation of best methods; striving toward the standards of excellence; increased membership and gifts; wonderful responsiveness to financial appeals; enlarged vision, and deeper spirituality.

Eleven of the eighteen secretaries reported that they considered that the missionary zeal among their society members had been increased rather than lessened by the war, many of them saying that at first it had a tendency to lessen the work for missions, but that soon the workers came to see that the war was only a part of the age-long struggle for righteousness and that, while they whole-heartedly responded to its demands, they must with ever-increasing loyalty stand by their missionaries, in whose Captain dwelleth all righteousness. The personal service work has been remarkably affected by the war. Eleven of the eighteen states say that the progress in such work has been largely along the line of co-operation with war work.

Mission study has, as usual, been popular with the societies, for over 2,500 classes are reported in fifteen of the states. If a part is accepted as typical of the whole, it may be said that one society, which has been actively engaged all through the winter in Red Cross work, held three mission study classes instead of just one as in previous years.

If the awful war has taught the faithful one thing, it is that prayer must be constantly made. Thus it is no surprise to be told that there was a total of over 4,000 societies in fifteen of the states which met during January's bitter cold in prayer to God for his blessing on world-wide missions. Thirteen states report that over 3,000 of their societies observed at least one day of the March Week of Prayer for Home Missions. It is interesting to know that for these two weeks of prayer, the Baltimore office sent out to the W. M. U. state headquarters over 335,000 programs and leaflets and over 600,000 offering envelopes. The treasurer's report will show some of the financial returns from this distribution.

As usual, the material for these programs and leaflets was kindly furnished by several of our women home and foreign missionaries as well as other W. M. U. workers. As typical of the far-reaching good of such work, one W. M. U. member on a bed of extreme illness bore testimony to the good that a certain one of the leaflets had done her.

Into the Land of Perfect Springtime four of our beloved foreign missionaries have gone during the past year. They were all from China and were: Mrs. P. H. Anderson, Mrs. R. E. Chambers, Miss E. B. Thompson and Mrs. B. P. Roach. To their bereaved loved ones and to their co-workers in China, we extend sincerest sympathy while we thank God for the stimulus of their strong lives.

As your corresponding secretary, my year's work may be told in a few words. During June and July I was busy preparing the year book and the Manual of W. M. U. Methods. The Sunday School Board very kindly published the latter and seems pleased with its sales. It was my pleasure to teach the manual at the W. M. U. Training School and in Birmingham, Ala. September, October and November were largely devoted to work incident to the January and March Weeks of Prayer. In December, I went to Seale, Ala., for my year's vacation. January, February and half of March were spent in field work in Alabama, Tennessee, Kentucky and Mississippi.

One week of the time in Kentucky was spent in the altogether lovely new building of our W. M. U. Training School. It seems but meager praise to say that in that building our most cherished hopes have been more than realized. To the faculty and local committee in Louisville, we cannot accord sufficient thanks save only as we renew our loyalty to the institution and as we make it possible for an ever-increasing number of our choicest young women to study there. During the winter's field work, I visited several colleges and I craved for missionary training in Louisville the finest graduates of each of the colleges.

Much of the time spent in the states mentioned above was given to more or less strenuous campaigns in behalf of the Union's pledge of \$325,000 to the Church Building Loan Fund of the Home Mission Board. It is gratifying to know that each of these four states, in keeping with the example of Illinois and Maryland, have more than covered by cash and pledges their apportionments for this fund, thus securing far more than one-fourth of the Union's total. A number of the other states have cheerfully accepted the apportionments asked of them for it and show decided advance toward their goal. May each of the other states accept theirs and thus, during this thirtieth anniversary of our Union's history, may we have the joy of presenting a united front in this great but altogether necessary enterprise. "Build the house and will be glorified, saith Jehovah."

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Our notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, issued free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

GOOD THINGS THE WAR HAS
BROUGHT US.

This dreadful conflict that has dyed Europe in blood and revolutionized the standards of America has also brought with it many results of enduring and uplifting character. Beginning with those changes which affect material affairs, we find that the food conservation movement has changed us from a nation of spendthrifts to a nation that is learning the proper use of our country's food products and is laying aside the abuse. The manufacture of liquor as a beverage has been forbidden in the United States and many labor and capital differences have been removed by the assumption of our government of the ownership of railroads and other great corporations. Vagrancy has become a thing of the past, and work has become recognized as the cure for many ills and the privilege of all. But the introduction of a great World Problem of war into our lives has done far more for us than these things, important as they are. Before it reached our own land, it awoke in us a spirit of self-knowledge for the benefit of those who were grappling with it and through the months, as the conflict grew nearer, this spirit grew stronger. When we decided to throw our national strength in the combat for humanity, loyalty and patriotism burst into flame in the hearts of the American young men who joyfully arose to their country's call, and into the hearts of those who yielded them. And what noble discipline the training for war has given to this young manhood. Turning from field and school room, from bank, store and office, from every form of endeavor, into camp life, our boys have found that outdoor life and exercise, and obedience to the laws of nature as well as those of military requirements, have lifted and squared their shoulders, given to their cheeks a hue of ruddy health and made of them fighting men not to be resisted. Under no other circumstances could physical health and well being have been so wonderfully increased. In their hearts have sprung up also a new love to the land that gave them birth, a new respect to its laws, a new devotion of their lives to its needs. In their hearts also has arisen a new comprehension of the love of father, mother, wife, and family, and from this comprehension, a new relationship growing and blossoming with the lapse of time into beautiful perfection. Best of all, perhaps, because it lays grasp upon a boundless power, the habit of prayer, of reliance upon our Father, who is also the God of Nations, and the God of Battle, has been formed among us. And the quietness and confidence which He promises shall be our strength is found in many lives. With the habit of prayer has been born to many a realization of the paramount importance of spiritual things and a turning of soul to Him who is the Ruler of Heaven and Earth. May He soon bring us complete and perfect peace, but even now let us thank Him for the blessings He has given us through the dark months of war. J. T. L.

FROM MISS TRAYLOR.

Do you remember the first time you went away from home to school and knew you could not go back for several months? You felt a bit lonely, didn't you. Yet you knew it was your duty to remain there regardless of your feelings.

My experience has been quite the same since resigning the work as young people's leader of the State. I feel a bit homesick for the work occasionally, yet I am sure I am following His path of duty for me.

I want to express to the women of the State my heartfelt appreciation for the confidence they have put in me the last three years in trusting me to lead the young people; their co-operation in both my office and field work and the hospitable spirit with which they received me in their homes all over the State. It has been helpful to me to come in contact with those in the rank and file who make up the strength of our Union.

My life has been enriched by the fellowship I have had with the young people I have met. Seeing their earnestness and soul hunger has led me to plant my life in a smaller area and do more intensive work among them. The friends I have made among the young children and boys and girls over the State, I count as jewels that bedeck the memory of these three years work. Leaders be faithful to the trust God has given you and don't be willing to let one of them slip through your hands.

I shall continue to pray for the young people's work of our State and covet your prayers. My earnest prayer to God is that in this short life He has given me, He will always lead me into the place where I can render the greatest service to humanity.

FANNIE TRAYLOR.

EMERGENCY PLEDGE.

At the Hot Springs meeting in May, 1918, it was decided by the Woman's Missionary Union of the Southern Baptist Convention to get as many W. M. S. and Y. W. A. members as possible to sign the pledge on the reverse side of this card. Each W. M. S. and Y. W. A. is asked to appoint early in June one of its members as recruiter of "Emergency Women," whose duty shall be to get as many as possible of the cards signed. When a card is signed it should be sent to the State W. M. U. Corresponding Secretary. The \$5.00 may be paid when the card is signed or not until February. In February, each one who has not paid her \$5.00 will receive a notice from the State W. M. U. Corresponding Secretary requesting that the pledge be redeemed as soon as possible. Each year a different object will be used to appeal to the "Emergency Women." For this year the object is the Fannie E. S. Heck Memorial in the Church Building Loan Fund, these emergency gifts being over and above any other gifts by the one signing this card or by her society to this memorial to Miss Heck, or to any other memorial, but they will be duly credited on the State W. M. U. apportionment for the Church Building Loan Fund.

We trust that a great number of our sisters over the State will sign this card. You may obtain them from your Corresponding Secretary. Please note Miss Mallory's letter.

Emergency Pledge Card.

Since I am deeply interested in the work fostered by our denomination and recognize that crises sometimes call for unusual and even sacrificial support, I hereby pledge myself, until further notice, to pay at least five dollars in response to any appeal made by the Woman's Missionary Union of the Southern Baptist Convention, with the understanding that there shall never be more than one such emergency call during the year.

STEWARDSHIP COVENANT.

This "Stewardship Covenant" card was authorized by the Woman's Missionary Union of the Southern Baptist Convention at its annual

meeting in May, 1918. Each society is urged to appoint early in June a "Stewardship Chairman," whose duty it shall be to get these cards signed and forwarded to the State W. M. U. corresponding secretary, who shall from time to time publish the number of such names in the State denominational paper. These cards were deemed necessary in order that increasing emphasis be laid upon tithing and stewardship and because systematic and proportionate giving is a fundamental principle of the Union. Those signing this card are referred for help in keeping the record of their tithe to the suggested titling card in the Union Year Book.

We should like to number among our stewardship covenanters every Baptist woman in the State. Send to your Corresponding Secretary for cards.

ASSOCIATIONAL SUPERINTENDENTS.

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Thursday, June 20, 1918.

THE BAPTIST RECORD

ANNUAL REPORT OF YOUNG PEOPLE'S SECRETARY AND COLLEGE CORRESPONDENT.

May 1, 1917, to May 1, 1918.

The year that has just passed has been one of revelation to the world of the strength of the young people. In the warring nations of Europe the young men have gone into the armies; the young women have bravely taken up the work they have left. The boys and girls of France are bearing the responsibilities of the home, and upon the little children too young to work have fallen the burdens of suffering and privation.

As we look into the future and think of the responsibilities and burdens the boys and girls of today will have to bear, we may well ask ourselves, "What are we doing to fit them for such tasks?" From the more than 7,000 missionary societies of the South comes the reply: "We are bringing these boys and girls into touch with the strength of Christ. We are increasing their powers to do and to bear. We are enabling them to see visions of world-wide service for Christ." Eleven States, Florida, Illinois, Maryland, Mississippi, Missouri, North Carolina, Tennessee, Virginia, Alabama, Kentucky and Arkansas, report a total of 169 churches having the full graded system. Many new societies have been organized. In the reports received from seventeen of the States, there are enrolled this year 290 new Y. W. A.'s, 203 G. A.'s, 194 R. A.'s and 597 Sunbeams, making a total of organizations for these states of 24,000 Y. W. A.'s and G. A.'s, and 641 R. A.'s and 3,793 Sunbeams. This is an advance over last year's report of 17 in Royal Ambassador Chapters; 9 in Sunbeam Bands and a falling off of 251 in G. A.'s and Y. W. A.'s. At a time when all authorities are emphasizing the need of work to protect our girls, this does not look as if the women of our societies are keenly alive to the importance of this work.

Do not let us leave to clubs and associations outside of our churches the training in Christian living and serving of our girls.

We must not, however, place all the emphasis on the numbers enrolled. We must notice as well what is being done to perfect our organization so as to increase the usefulness of every society and of every member. In four of the states there are young people's leaders who devote their entire time to the work. In the other states where they are leaders who devote many hours and many days a month to increasing the forces and to training in service those already enlisted. Some states also have young people's leaders for the association and it is hoped that this will become more and more general. The Y. W. A.'s of some cities have organized into Unions for work and council. At the state annual meetings and at the associational meetings, the young people are being given a place on the programs. Mission and Bible study classes, those indispensable training schools for Christ's workers, have been held. Thirteen states report a total of 498 mission study classes among the young people, of which 97 were with the Sunbeams.

Reviewing the work of the past year, we may ask ourselves, "Where are the evidences that this study and this training are becoming a real part in life?" A glance at the report of our treasurer and another at the report of the chairman of personal service will answer this. Even the little children have not neglected to bring their offerings to Christ, though they have responded nobly to Uncle Sam's call for investors in thrift stamps. In Red Cross work, in Daily Vacation Bible Schools, in Good-Will Centers, in simple acts of neighborliness, our young women are following Christ in relieving those in need and in bringing happiness to others. If during the coming year we can lead our members to do active work for the thousands of foreign born in our midst, we shall be true missionaries for Christ and shall also be making our country stronger and more secure from enemies at home.

At the seven state annual meetings I attended,

those of Georgia, South Carolina, Texas, Louisiana, Oklahoma, North Carolina, and Arkansas, it was a joy to see how much time and thought is being given to the young people's work. And still in every state there is much to be done and the need for more leaders is everywhere manifest. We do not forget to give all honor to those who are devoting their time to the work, nor do we minimize what is being done for the 141,000 we can claim as members of our societies. But we think of the million and a half pupils in our Sunday schools and we long for the time when they shall all be enlisted in the missionary cause, that practical application of Bible teaching.

Nowhere is the plea for interested boys and girls, but everywhere, the plea for leaders.

This call for leaders and for trained leaders has been so persistent that I have felt justified in devoting much of my time and thought to it. The correspondence courses that were offered this year have met with marked success. There have been 154 who have entered courses, Virginia leading with 44 enrolled. Not all have found it possible to continue the work, but many are doing so and every week new ones are added.

The weeks spent during the summer months at six of the state assemblies, those of Kentucky, Mississippi, Arkansas, and Tennessee, might also be regarded as time given to training, for at each one the women gathered together for an hour each day to study how to make our meetings count for more in advancing the kingdom of Christ. Each month, too, I have prepared the general program in Royal Service and for the eight school months the college Y. W. A. program.

My first work as college correspondent was among the mountains of North Carolina at the Y. W. C. A. Student Conference at Blue Ridge in June. Here I had the opportunity to present our work to 130 Baptist college girls and to have personal talks with many of them about their work in the home churches. We can expect great things from our students. They are a trained band ready to respond if we can give them the vision of world-wide service.

During the year I visited twenty-three of our denominational schools and six state institutions in North and South Carolina, Georgia, Texas, Oklahoma, and Missouri. In our schools I found a variety of ways of working for missions. In four of these the Y. W. A. was the only student Christian organization; two had only the Y. W. C. A.; nine had the Y. W. A. as the missionary phase of the Y. W. C. A., and seven worked through the B. Y. P. U.

In every school that had any adequate presentation of the missionary cause I found the students interested and responsive. And it seemed to me that the plan of working in co-ordination with the Y. W. C. A. could be very successfully carried out.

In many of the colleges there were voluntary Bible and mission study classes, one state reporting 873 students in the latter. Study has not been the only evidence of missionary activity. The reports of the personal service work are varied and full. The Red Cross has had its full share of the time of our students, but they have also not been blind to the needs of the community. Some have helped in settlement houses; others have worked in the orphanages, conducted classes for industrial girls, visited shut-ins, and cared for sick and needy servants. In the summer months some have worked in the mountains or conducted clubs for the girls of their home communities. Our college students realize that their part in the missionary enterprise must include learning, giving and doing. In every church, in every community, the plea is for trained leaders. In our colleges lies one answer to this plea.

WESTERN SEMINARY.

The Southwestern Baptist Theological Seminary has just closed a most prosperous session's work. The enrollment was the largest of its remarkable history and the character of the work was fine in every way. Mississippi has been well represented, having an enrollment of 55, by far the largest of any state except Texas.

The commencement exercises were of a very high order. The address before the graduating classes of the Training School was made by Dr. Dillard, pastor of the First Baptist Church of St. Joseph, Mo. The commencement sermon was preached by Dr. Mercer, president of Mercer University, and the address before the Seminary classes was delivered by Dr. Stafford of the Seminary at Kansas City. The very mention of the names of these great leaders of our denomination indicates something of the splendid character of the commencement program.

Mississippians were especially prominent in the graduating classes and in the commencement exercises. Out of the total number of 43 graduates of the Seminary and Training School, eleven were from Mississippi. There were eight Mississippians in the graduating classes of the Seminary alone out of a total number of 26. The next state, Texas, had only five. Two of the four speakers from the graduating classes were from Mississippi, Mrs. Prichard representing the M. M. T. class of the Training School and Bro. S. G. Posey representing the Th. M. class of the Seminary.

The Mississippi graduates of the Training School were Mrs. John F. Carter and Miss Sadie Lee Crausby of the B. M. T. class and Mrs. Prichard of the M. M. T. class. Mississippians in the Seminary classes were Wayne Alliston, O. O. Davis, W. A. Hancock and A. Q. Van Benschoten of the Th. B. class and John F. Carter, H. T. McLaurin, N. A. Moore and S. G. Posey of the Th. M. class. Bro. Moore was president and Miss Crausby secretary of the general organization of graduating classes. Bro. Hancock was president of the Th. B. class and Bro. Carter was president of the Th. M. class.

This is a fine crowd of well trained workers and will do splendid work. Brethren Alliston, Hancock, Carter and Moore are pastors near here. Bro. Davis goes to Ft. Smith, Ark., as pastor of one of the churches there. Bro. Posey will be at Magee, Miss., for the present where Mrs. Posey is under treatment. Bro. McLaurin had some work near here but has resigned it and moved to Braxton, Miss. He should be put to work immediately. Some of this number will likely go out as chaplains in the near future. Mississippi would do well to call all these back home.

We are now in the midst of the Summer School with an enrollment of about one hundred. We also have for ten days the Conference of the Southwestern Division of the Baptist Student Volunteer Movement. The addresses and class work of this conference will be splendid.

Our Mississippi Club is much interested in all the Kingdom work in Mississippi and rejoice to see the progress that is being made.

PAGEANT SHOWING SCENES FROM HISTORY OF WOMAN'S MISSIONARY TRAIN- ING SCHOOL.

314 East Broadway Louisville Ky.)
Margaret McKae Lackey.

PROLOGUE.

Oh, for a Muse of Fire that would descend
The brightest Heav'n and unto us would lend
Her burning pen's illuminating power,
To light for you Imagination's hour;
To paint the Past; yet in the Past portray
Such shapes as seem dim prophets of Today.

But deeds and language such as women use,
Must serve our purpose, aid us to infuse
Into your souls our message; play our part
Before the Great Tribunal of your Heart.

Our scene's the Southland, since we would make
Known
No country's worth is greater than our own.
The time is Now—and that sweet Yesteryear,
That brought this gracious Gift we hold so
dear,—
The "Power House of Prayer," which sends o'er
earth
Heaven's choicest benedictions with new birth.

Behold this Pageant we present to you,
The pictures are faint shadows of the True;
Then will you not from out the vision's brought,
Pick out our imperfections with your thought?
Will Fancy's aid see through her kindly eyes
The very persons of our story rise
As they were living? Grant, as we discuss,
A sympathetic heart to them, and us,
Who prologue-like, your generous patience pray,
Gently to hear, Kindly to judge, our Play.

Scene I.—Dr. E. Z. Simmons, missionary to
China, dreams of a Training School for Southern
Baptist women.
"The Dreamer of Dreams, lo, he cometh," they
said,—
Those envious hearts in which Crime was in-
bred,—
"Let us crush out his life, as best it beseems,
And thus rid the whole earth of the Dreamer of
Dreams."

Like the blood of the martyrs as seed widely
sown,
Every age since is marked by some dreamer's
clear tone;
As Visions, God-given, like banners unfurled,
Float proudly above and lead onward—the world.

Where the Great Yellow Dragon enfolds as his
own
Humanity's millions in Darkness o'er blown,
Behold a Dreamer of Dreams, with a sweetness of
soul
That hallowed his message by joys manifold.

But ah, like a rushlight in Hades' deep gloom,
The Light of his life. Black night would
consume
His strength, save his faith—and his power
to dream.
God gave him a Vision. He caught the fore-
gleam
Of a harvest, long ripened and trampled to
earth:—

Harvest of souls, who from Infancy's birth
to the end of bleak lives was womanhood's dow-
er;

Harvest so rich,—but so futile his power
To enter the field.—Yea, he caught a fore-
gleam

Of Harvesters coming from far! In his dream,
There were sisters white robed, and with love-
lighted eyes,

Beating forth with their lamps, knowledge
filled, virgin wise,

To greet sisters dark-browed, whose poor Lily
feet

Were not bound as their souls. With throbbing

heartbeat,
He marked how they marched from out a House
Beautiful!
He marked how their Message was Joyous and
dutiful!

"It is more than a dream," cried this far-visioned
seer;

And in clarion tones he called year by year,
Till we heard and made answer. This Building,
so prized,

This Beautiful House is the dream realized.

Scene II.—Southern Baptist Theological Sem-
inary opens its classes to women. Miss Groover,
of Georgia, Miss Jeter of Oklahoma, Miss Huey
of Alabama, and Miss Ford of Tennessee, arrive
in Louisville to take the Seminary course prepar-
atory to mission service. Dr. W. O. Carver is
closely identified with them in their work.

"Behold the Star," the Wise Men cried;
"Lo, we will follow where it leads!"

From home and kinsmen each one hied;
From lands far sundered each one speeds.

And four there were who longed to lay
Rich incense at an Unknown Shrine.
One faltered—fell beside the way,—
Three gave the world Faith's sweet Ensign.

Adown the ages that same Star,
Called other Four from Life's highway:—
Not seers of wisdom from afar,
But gentler souls who longed the Way
To learn more perfectly, that they
Might show it unto blinded eyes;
For ah, to them life held no day
Unburdened by lost sisters' sighs.

While swift their willing feet would haste,
To give to suffering ones a Chance,
They had no steed across the waste
Of that Grim Desert—Ignorance.

But they had Faith—the longing Four,
Unknown each one to other three;
And they had Love—and they could pour
Their souls to Him like incense free;
And like free incense there arose
To Heav'n's Throne their strong desire;
And Heav'n who hears most gracious chose
A gracious answer—and a higher
Than aught they even hoped or dreamed;—
For they were simple girls, not seers,
And never once had they e'en deemed
That they should prove true Pioneers.

When Time's occasion was full ripe,
And ways and means proclaimed the hour,
They hied them forth—a common type,
Drawn by a common Faith's strong power.

When they were come, lo, he was there—
The Man of wisdom, strength and truth;—
Not four Wise Men, but one, "four square."
So wise, he knew the heart of Youth!

Gently and wisely they were taught
To touch with Power life's deepest core;
With such high courage have they wrought,
They've earned their soubriquet, "Big Four."

Scene III.—Louisville Baptist women hear of
these four young women living in inconvenience
and hardship. A mass meeting is called. A
Board of Managers is formed, and plans for rent-
ing a house are made. The house is bleak and
cold.

When one a Common Cause proclaims,
A purposeful and fixed design,
There's naught can break its high-born aims—
Not damning praise, not word malign.

When daughters called from far and near,
That Louisville would grant a Home,

The Mother-hearts, with Mother-cheer,
Stretched forth glad arms and bade them come.

Then mother-wise, they hied them forth
To pray and plan as best they could,
For well they realized the dearth
Of nest-room for that coming brood.

With Fancy's eye, note how they pass
In serious groups, a few, a score,
Note how they gather here, en masse,
List to suggested plans, galore.

But mother-hearts, when mother-wise
Aye find the way for daughters' cheer,
And soon the attempted enterprise,—
The Training School, in truth, was here.

Scene IV.—The Board meets and sews rags in-
to a carpet for the bare floors.

With fingers nimble and swift
And hearts on happiness fed,
Some women sat, surrounded by rags,
Plying their needles and thread.
Strip, strip, strip;
How quickly habiliments grew,
From garments useless and old,
Into strips for a carpet new!

A carpet whose hist'ry'd prove,
Not unlike that Magical Square
That we read of in fairy lore,
Which oft disappeared in thin air;
But failed not to bring to the feet
That rested upon its soft fold,
Full ease from over-much toil;
Full warmth from over-much cold.

And wherefore a carpet of rags,
Instead of a Brussels or Grex?
And wherefore the toil and the care
Of labor which fingers perplex?
Ah, the bleak winter wind beats sore
Over floors that are bare and cold,
And rags serve well when loving hearts,
Have wills, but are lacking in gold.

Plait, plait, plait;
Make a single cord from three,
The Graces thereby exemplify:
Faith, Hope and sweet Charity.
Faith in this Golden Now,
That Hope declared would come;
While the crimson thread of Love proclaimed
Their united force in th' Home.

Wind, wind, wind,
Each ball is a giant Pill,
Since many a yard will be needed to keep
Out the breath of the Winter's chill.
And wind, wind, wind,
Well mixing the grave, and the gray,
For this lesson is taught in the rug:
Both sun and both cloud make the Day.

Stitch, stitch, stitch;
The carpet is growing apace;
Each ball shrinks beautifully less;
Each strip is finding its place.
And the hands both nimble and swift,
Teach a message that's sweet though rare:
For faith like theirs has for us evolved,
This eBeautiful House of Prayer.

W. M. U. Auxiliary to Southern Baptist Con-
vention becomes interested and at the Richmond
meeting in 1907 it is decided to adopt the strug-
gling enterprise and establish a W. M. U. Train-
ing School. Miss Heck, President of W. M. U.;
Dr. Frost, of the Sunday School Board, with Mes-
dames Woody and Eager and Miss E. S. Broadus,
of Louisville, composed the committee to find a
house and location for the school. On a hot day
in August they found a suitable place.

Later Dr. Frost caught a vision of the service
the Sunday School Board could render in giving
the house and lot. Unanimously the Board voted

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\$20,500 for this purpose, and Dr. Frost presented the check to Miss Heck. These two have gone to their reward.

Since Father Time has borne his scythe there's been a gauge
To fix his onward sweep, which men of every age
Have used to measure life. We call this gauge
a year;
We quarter it in seasons; and as these appear,
Each in its turn, Life seizes every hour and fills
It full of duties. Some of Common Things.
of thrills
Of Things Uncommon.

Now, since our institution claims a part
In Life's great scheme, so there is written on the
heart
The thrills and calms that mark the steady on-
ward pace
That we achieved in passing Three Mile-stones of
Grace.

Most of the hours were marked by plain and
simple things:—

Just common duties daily planned, but which
aye brings
The peace and joy of sweet content. And now
and then,
When some clear call to Larger Service, one
would ken,—
What Heav'n-born vision, glorious thrills were
ours!—
Ah, Mem'ry folds away those Years like sweet
pressed flower!

Th' accustomed round of simple tasks which fill
our day
Is seed that's sown in fallow ground, from which
we may
Reap fruit for larger growing.

From those Three Years,
There sprang a harvest so abundant, gravest fears
Beclouded hearts of reapers. Indeed, the over-
flow
Reached far into the South like ocean's undertow.

"I'll build me larger barns," the selfish rich man
cried;
"I'll hoard unto myself my all," he said—and
died.

With nobler wisdom and with pure unselfishness,
This Commonwealth was pleased the full South-
land to bless;
Not merely with her overflow did she most gener-
ous prove:

Kentucky opened wide her door, expressed true
Sister love
By sharing like and like with each. And hence
each sister State

Reveres her much, and heaps her high with hon-
ors great;

While she a large blessing shares in teaching to
believe
How much more blest to give it is than ever to
receive.

Across the miles my Muse is pleased to bear us
now,

To where the breezes fan fair Richmond's classic
brow.

As there we note th' intensely earnest gath'ring
throng,

One can but feebly paint what yet one feels so
strong.

It was a magic hour; Each soul was so obsessed
To know the highest truth; each heart so deep
oppressed,

Lest some small thought might prove proverbial
straw,

That naught save constant prayer became the
tense day's law.

And prayer prevailed! That Power whose Wis-
dom doth o'errule

Long since had foreordained our Union's Train-
ing School!

Across the miles once more our patient Muse

takes wing.

And pauses not her flight till rolling seasons
bring

The Summer solstice round. 'Tis lurid August's
hour;

And fain would man and beast find rest 'neath
leafy bower,

But breath of waving palms was not for that
Quintette

On whom the lot was cast. They braved the
sweltering heat,

Nor paused for creature comfort in their earnest
quest

Until fair Louisville heard and answered their
behest.

And wherefore all this toil and this discomfort,
pray,

And what behest was this they thought but to
obey?

Ah, these were they to whom the Union had as-
signed

The task to find that Spot which Nature had de-
signed

For this, our "Power House of Prayer."—
May we not pause,

And pay a tribute to these Heralds of our Cause?

'Tis evening now, The heat and cares of that
long day

In twilight dews are calmly, sweetly wept away.
And 'mid the soft'ning shade, 'twixt dusk and
sunset glow

A Dreamer waits in ecstasy entranced; for lo,
In splendor bright and glorious he beholds arise,

As 't were, a mansion from that Home above the
skies;

And like unto a dreamer's ladder, years of yore,
Are radiant spirits seen, who from wide open
door,

Descend to bless the world with benisons of
Light:

Ascend, to gain new strength, and greater, for
the flight.

Then like that Brother Dreamer on a foreign
shore,

He gently urged, we make the dream come true,
aye more!

With sweet unconscious grace that marked his
every deed,

His Christ-like hand no sooner realized the need,
Than its spontaneous touch proceeded to reveal
its power that seemed divine! He made the vi-
sion real!

He placed in gracious hands the Boon with bless-
ings blent,

And honored thus himself and Her—our Revered
President!

O Friend, immortal now! Thy loving Gift has
lost

No glint of glory. It crowns thee, Sainted Frost,
E'en as a halo,—a crown indeed most suitful,
This House of thy Benevolence—"The Beauti-
ful!"

The school opened auspiciously. Daily the stu-
dents pass down Broadway on the way to their
Seminary classes.

Scene 6.—Personification of studies in cur-
riculum of Training School: The Bible, System-
atic Theology, Church History, Comparative Re-
ligion and Missions, Biblical Introduction, Sun-
day School Pedagogy, Sociology, Mission Study,
Personal Work, Music, Expression.

We've had occasion heretofore to glance
Upon that dreary Desert, Ignorance,

Which marks the pathway of each human life:—
'Tis strewn with wrecks that mock heroic strife.

Unaided, one makes small and futile gain
In Wisdom's realm, across this arid plain.

Therefore, our large, ambitious purpose here

Is that of lending aid, give strength'ning cheer,
To those wayfarers who with purpose high
Would be Torch-Bearers to all passers-by.

And hence, in "Personal Service" all are taught
The wisest way that wanderers may be sought;

Are taught by "Mission Study" that fine zeal
Which follows His clear call through weal

through weal;
Are taught to join that swelling choir which sung
With joy, "when Music, Heavenly Maid, was
young."

And then, because a stronger staff is met,
The Theologs who dwell just down the street,
Fling wide their doors and bid their sisters share
With them Instruction's higher, broader care.

But though with quaking hearts these tasks are
met,

Not one who's crossed our portals can forget
The quick, clean throb of red, responsive blood
When awakened sluggish souls first understood
How much it means for scales to fall from eyes.
How great it is for lives to realize
The knowledge, strength and power for future
need

When Seminary training adds its meed.

Scene 7.—Represents the clubs and classes of
Good Will Center, the workshop of Training
School students: Story Hour, Blue Bird Club,
Glossom Shop Club, Good Will Heroes, Cheer-All
Club, Playground, Mothers' Club. (Miss Heck
often visited this club, and she was called by one
of the members, "The Lady with the Lovely
Eyes.")

We love to linger round the magic number Sev-
en;—

So oft it brings to mind the glorious scenes of
Heaven.

In Fancy now, may we not swift and silent steal
Across to Good Will Center, where we may reveal
Just seven glad views wherein is shown our pur-
pose high

To render aid—and thus be helped ourselves
thereby?

Story Hour.

Join us in Story Hour, where little children learn
The Chiefest Story of them all,—and young
hearts yearn

For more. Here's left the print of holiest truth
behind

Upon the broken surface of the softened mind.

Blue Birds.

Through joyous hours note how the Blue Birds
plume their wings

For higher flights, and soar aloft to nobler things.

Cheer-All Club.

From out another Club list how the echoes fall
In tuneful cadence sweet: "CHEER ALL—Cheer
All—cheer all—"

Play Ground.

The birthright of each little child is this:
To know the playground's wholesome, healthful
bliss.

Next to the joy of leading souls to pray,
Comes that of teaching little ones to play.

Mothers' Club.

And now we bring to you a scene
That's laden full of thoughts we prize,—
SHE loved this Club—our hearts' high Queen,—
As she was known in many a home,
As she was known in many a home,
Whence "Friendly Circle" loved to come.

"Home Makers' Club" this one we name;
And mothers make its membership;
Toll worn are they with little claim
On that sweet spirit Life should slip
Inside the door of humblest cot;—
Ah, many a mother knows it not.

But many a mother learns it here;

The burden which her life ordains
She's ought to bear, e'en though the tear
Will fall; and though she finds, for pains
Small increase, yet she finds most sweet
Find sympathetic hearts that greet.

Scene 8.—Typical of the Training School custom of singing Christmas carols before the homes of the Seminary professors.

"Tis Christmas Evening, Friend. May we not
Attend our hearts to join the angels' song
Of "Peace on earth, good will toward men?"—
Aye, may we not the glad, sweet note prolong?
For 'tis echoing down the ages still,
And may be heard above the deafening roar
Of war's wild anguished shriek.

Then let us fill
Our souls with Faith's glad calm; look up once
more;
Let prayer through our each moment sweetly
blend;
And thank Him for this Christmas Evening,
Friend.

The school rapidly outgrew its quarters. In 1914 it was decided to erect a larger building, and in 1916 the old building was razed. In December, 1917, the new building was completed.
Scene IX.—Virtues which are fundamentals of the "House Beautiful": Faith, Hope, Love, Work, Service, Prayer, Truth, "Sister Spirit."

The legend which comes from the magical
shore
Of the land overflowing with mythical lore,
Which we fain would recall to your memory to-
night:—
Our tale will adorn, if no moral indite.
It tells of a beautiful, fabulous bird,
Unknown for its song, since no song was e'er
heard;

But when life was accomplished it kindled a fire,
And denounced its gray age on the funeral pyre.
But lo, from the ashes how quickly there rose
Not the same, but another whose beauties dis-
close.
All the charm of the old, into which was inbred
Newer charms, thus uniting the living and dead.

A peer once sang of the rapid advance
Which change brings the years. And that sweet
circumstance
Made mother-hearts thrill with fresh ardor and
zeal.
When our Beautiful House proved an over-full
nest.

There was oft heard the query, "Pray, what shall
we do?"
For we could not like Her of the classical shoe
Dislike of our brood.

Soon many souls thrilled
With the fixed and high purpose, "We will rise
up and build!"

Well we could pause while from Memory's sweet
casque,
Her visions of days whose Herculean task
Called for that hardness a soldier endures;
Defended that courage that Faith aye secures!
We could tell of discomforts one scarcely desired,
When we dwelt, as did Paul, in the houses we
hired.

But this best we tread softly and speak very low
Of the Rubicon crossing. However, we know
The creature discomforts, like staff and like
rod,
Make young lives more fragrant with love for
their God.

True leaving that Past which we cannot forget,
And which, like the Phoenix, we'll never regret,

And leaving that vanishing Home,—that we
found Seemed almost palatial when
razed to the ground!—
We turn to a gladder, more glorious thought,
To recount in a word that which loving hands
wrought.

But ah, from the myriad blessings that came
To enrich that "Dream House" pray which shall
we name?
We could tell of high hopes when "apportion-
ments" grew;
And "Memorials" precious, though mingled with
Rue.

We could tell of the thrills when the new Corner
Stone
Was laid as by "treatment"—Yea, "Absent" 'tis
known!
We could tell of a Pittance so meager and small
It will stand side by side with the Widows. 'Twas
ALL!

Need we wonder, forsooth, that we reached the
bright goal,
With Sacrifice vitalized thus in each soul?
Is it strange our Hosannas united as one
When the God-given Dream rose in marble and
stone?

When to a Visionary comes a Task
His dream is glorious. But if he masquerade
His soul in Task alone, He's merely Drudge;—
His passing in Life's Pageant but a smudge.

Our pleasure and our privilege has been
To visualize our "Dream House" scene by scene;
But here one truth we pray you learn right well,
ITS OUTWARD BEAUTY MERELY REPRESENTS THE SHELL!

It is a Place of Modelling, in truth
And plastic clay, fresh from God's Hand, for-
sooth,
Receives the breath of life, stands forth sublime,
As vital forces of their day and time.

In Fancy now, beneath the twilight gloom,
Come, let me lead you to a cherished room,
Where visioned Spirits rising on your sight
Proclaim our Home's true Means of Sending
Light.

First we behold in somber robes stands "Work;"
In each small corner doth her spirit lurk,
To teach the world what high perfection springs
In doing well Life's low and humblest things.

To show how they her dignity approve,
Work's 'compacted by Faith and Hope and Love,
Those Heav'n born sisters whose bright train of
smiles
Has beamed for burdened souls 'cross Life's long
miles.

Then comes a Twain who benedictions share:
The one is "Worship" and the one is "Prayer."
But for their ever living presence here,
This House a mausoleum would appear.

The mingled breath of flowers in per-fume
Will bring to Fancy's eye each varied bloom;
So these United Forces hover o'er
This Home and permeate it more and more
Until there's formed that hallowed Atmosphere"
From which there blooms that gracious Presence
rare

That's known as "Sister Spirit."
Ah, the charm
Of that glad Name! How oft with gentle calm
Has't borne the Master's message to the weak;
Brought comfort to the stranger; faced the bleak
Black loneliness of far-off heathen lands.
But come what will in all life's stern demands,
Not once has flagged or lost its power to bear
The Light into the God-called Everywhere.

O cherished friends, 't were base ingratitude
Did not our swelling hearts and hopes include

Each kindly word and deed of yours that made
This dream house real. Each shaft and stone
was laid
As monument to you. But sure each earnest
soul
With true discernment as to highest goal
Is well convinced the Sister Spirit here
Makes this in truth "The Power House of
Prayer."

Scene 10.—Vigil Service. It is a custom, on
the night before graduation for the Seniors and
the Principal to have a Vigil Service in the
Chapel.

The day is done. Beneath the radiant wave,
The dying sun prepares his golden grave.

While night and silence hold their lonely reign,
We'll steal away to note our vigil Scene.
Most sacred is this hour, and most tense;
For Sister Spirits, ere they hasten hence,
To prove their worth as dark souls' guiding
star.—

To bear the Light perhaps anear, afar,—
Full realize a weakness all their own,
As they must face Life's mighty task alone.

With thoughts too deep for any human tongue,
To Her they come, on whom they've daily strung,
Like pearls on silver cord, their hopes and fears
Throughout the days of two full sacred years.

Just here the gracious privilege we claim,
To render some small tribute to the Name
Of our Loved Leader, who with gradual art,
Brightened the young conceptions of the heart;
Gave larger wisdom, Life with grace refined;
Taught love to God and friendship to mankind;
Taught worth of Time as each day would unfold,
And proved how every hour was made of gold.

How shall we rank Thee upon glory's page,
Thou more than Teacher and just less than Sage?
All thou hast been reflects less fame on thee,—
Far less—than all thou hast forborne to be.
For whate'er wreath thy classic brow would
claim,
Or whate'er honor crowned they noble name,
Found thee undazzled, tranquil as before,
Proud to be useful, scornful to be more.

Because in all the world there's just one Name
That fits thee quite and answers every claim
More gracious and complete than any other,
Each heart responds in unison to "Mother."
'And now behold as by Life's Open Door
Our Mother stands. Her benedictions pour
Upon each trembling daughter as she turns
To guard her own wee taper as it burns.
How small the fitful, quivering rushlight gleams!
How faint, for lightings Earth's by-ways, it
seems!

But in this Consecrating Vigil Hour,
New Courage comes, new Strength, new Faith,
new Power:

Courage, imbred by Mother Heart, to bear;
A larger Strength that weaker ones might share;
New Faith to walk where there's no aid from
sight;

New Power, from Him, to quick discern the
Right!

Go forth, Light Bearers, go through all the
world;

Go from this Vigil Hour with flags unfurled,
And lives like Heav'n-born torches whose glad
gleam

Are true exponents of that glorious dream
Which now is real! Bear far to every land
The message that His Coming's near at hand!
Bear to each midnight corner all your light!
Our love, our faith, our hopes are yours. Good
night.

Shine on through life until that glorious Dawn-
ing,

When each shall bid the other glad "Good Morn-
ing."

BAPTIST CHURCHES IDENTIFIED AS NEW TESTAMENT CHURCHES.

The Story of How It Was Done.

Wm. D. Nowlin, in Western Recorder.

On the Chickasaw Bluffs, rising several hundred feet above "The Father of Water," in the southwest corner of Kentucky, is the historic old town of Hickman. In the midst of this sleepy village stood, until destroyed by a storm a few years ago, the old square brick building of the "First Baptist Church of Hickman," with its tall belfry, like some sentinel keeping watch over the city. The traveler on the Mississippi, whether going up or down the river, when nearing the city caught a glimpse first of this tall steeple.

Before the Civil War, Hickman was an important shipping point for all West Kentucky, West Tennessee and a part of Missouri. More than half a century ago the grandfather of the writer used to send his "wagon trains" to Hickman with tobacco, cotton and other farm products and return with sugar, coffee and other supplies for the family and his slaves. At that time the town was known as Mills Point. However, after a railroad was run through that section of the country, Hickman was not the receiving and distributing point as before, yet it is a splendid little county seat town, having in it many fine old Kentucky families.

With this old historic Baptist church, the writer practically began his ministry in January, 1893, serving as its pastor three years before taking his theological course at the Seminary in Louisville, Ky. While in this pastorate he conceived the idea of trying to identify the New Testament faith, or system of doctrines, with some existing religious organization. He felt that if the faith which was once for all delivered to the saints had been kept and was in the world that it could be recognized, if stripped of all modern ecclesiasticalisms, and that it could determine, too, which church, or churches, if any, now hold and practice this faith. So thoroughly convinced that it could be done, the writer conceived and executed the following scheme:

It was in November, 1893, and while preparing a sermon on the text "Contend earnestly for the faith once delivered to the saints." Very naturally, the following questions came up. Has this faith been kept? Is this faith in the world today? If so, who has it? How can the New Testament faith be identified? The following scheme was adopted and worked. The writer wrote the following letter to himself to see if it would be recognized as setting forth the faith of any denomination now in existence:

"Canton, Mo., Nov. 1893.

"My Dear Brother Nowlin: Our church being assembled with one accord, decided to send our brethren, T. M. Jackson and J. H. Jones—men who have hazarded their lives for the cause of Christ—to Morley, to preach unto them the things recorded in the Word of God. Since they left us, no church has communicated with them concerning giving and receiving but ours. But we have sent twice unto their necessities by the hands of our agent, Bro. William Smith. We are

rejoiced to learn that they have made many disciples, and buried them with Christ in baptism. But we regret to tell you that the first time they met to observe the Lord's Supper, one brother was found to be guilty of unbecoming conduct, and not in fellowship with the body. The church, therefore, excluded him by the majority vote, after which the one body observed the Supper.

"We rejoice greatly in God, knowing that He is able to keep that which we have committed unto Him, and that there is no power in heaven or earth able to separate us from the love of God, but that we are kept by the power of God through faith unto salvation ready to be revealed at the last time. Yours in Christ.

"J. D. BROWN."

With a mean, guilty feeling—such as a sheep-killing dog should have—the writer took this letter and started to town, seeking whom he might devour. The first victim was a judge who is a Methodist. The judge was found sitting in a grocery store, where a number of people were sitting around a large heater.

"Judge," said the writer, "I have a letter here from some man over in Missouri concerning some church work which his church has been carrying on, but he says nothing about what church he is a member of, and I don't know him, so I can't locate him."

He replied: "If the party say anything about church doctrines or policy you can tell from that."

"Well," I replied, "I will read the letter and let you see if you can tell." So the letter as above was read.

"Why," said the judge, "he is a Missionary Baptist."

"How do you know?" the writer asked.

"I know from these points: 1, I know he is a missionary because he says they sent out two men as missionaries and paid them for their services. 2, They believe in baptism by immersion, for he says they buried their candidates in baptism. 3, They practiced close communion, for they excluded the member, out of fellowship before observing the Supper. 4, They believe in the security of the believer, for they emphasize the fact that God is able to keep that which they have committed to him, and that no power is able to separate them from the Lord. These are all Baptist doctrines," said the judge.

The writer then, with a guilty feeling for making a poor fellow convicted himself, said: "Judge, you have convicted yourself." Then I proceeded to tell him what I had done, and why. "These," said the writer, "are all quotations of Scripture with the names of persons and places changed."

With a smile, the judge said: "Well I can't help that; I recognize every point as Baptist doctrine."

The next time the writer met the judge, he said: "Have you any more letters for me?"

"No," was the reply, "but I can write you another." The judge had unwittingly convicted himself.

Next, the writer went to see a big, jolly fellow who was an ardent disciple of Alexander Campbell. "Uncle Bob" as he was called, stammered, but with it all he was a great "spitter," and the man who went to "Uncle Bob" for a "spate" always got what he was looking for. "Uncle Bob,"

said the writer, "I have a letter here from a brother in Missouri. I don't know about him. He is writing about some church work, but he fails to tell me to what church he belongs."

The reply of "Uncle Bob" was quick as a flash, "Read the letter, I'll tell you what he is," showing great faith in his discriminating powers. The letter was read very carefully and deliberately. "Why, he's a Baptist," said "Uncle Bob."

"But how do you know he is a Baptist," said the writer.

"I know because every point of doctrine mentioned is Baptist doctrine. One thing which they did they had no right to do," said he, "that is, exclude that member from the church and from the Supper." The writer replied that he was inclined to believe that the man doing the writing was a Baptist, that it all sounded like Baptist doctrine.

After this, the writer went to see an old Baptist deacon, E. Case, who had been an infidel until forty years of age. This man had been postmaster at Hickman, Ky., for nearly 20 years, having been appointed by Lincoln.

E. Case was a strong character, and exerted a wide influence whether as an infidel or as a Christian. Back in the palmy days of Thomas J. Fisher, a great revivalist of his day, this man Case was converted and became a great leader in the Baptist church of Hickman, Ky. When the writer called, he said: "Brother Case, I have a puzzle for you to solve." I read the letter and said, "Now I want you to tell me what this man is religiously." "Why, I am surprised at you, my brother," said he "that you can't tell what the man is; he's a Baptist. Every point of doctrine and polity mentioned is the old-time doctrine once for all delivered to the saints."

Many others were seen and questioned with the same results. So the writer concluded that he had succeeded in identifying the New Testa-

ment faith with the faith held by the Baptists.

The following Sunday morning the sermon was preached, this letter was read, the writer's experience given, and his great satisfaction expressed in finding that all well-informed Christians recognized Baptist doctrine and Bible doctrine to be one and the same. This letter was carried for years, in fact until it was literally worn out, and was frequently read to individuals or small groups of men, and always with the same verdict, "He's a Baptist."

The scheme worked. Read Acts 15:23, 26, where the church sent out Judas and Silas with Paul and Barnabas; Phil. 4:16, 19, where the church supported her missionary through her agent, named Epaphroditus; Romans 6:4, 5, Col. 2:12, where disciples are said to be buried with Christ in baptism; 1 Cor. 6:13, where the church is commanded to exclude a wicked person; 11 Cor. 2:6, where the punishment was inflicted by the many, or the majority; 1 Peter 1:5, saying, "We are kept by the power of God."

Thus you see that every point of doctrine and practice mentioned in the letter is Scripture. Contend for the old faith.

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SOME THINGS TO DO.

Rotate Offices. Our churches are made up of two classes of folks,—some who have to do everything and some who have nothing to do. In these days our ideas of faithful service are being revised a bit. We had used to praise the woman who held the same office for half a century, who won her victories single-handed and built up a great work so dependent upon herself that it crumbled and fell when she dropped out.

Now we recognize that while such a woman may be faithful, she is not efficient. The really efficient worker is the one who enlists and trains others for service, who lives and works above the desire for such praise as "We will never find any one else who can do the work as you have done it. Things will surely drop to pieces when you are gone." The really efficient woman uses her experience to train her successors to do the work far better than she has done it. Instead of placidly contemplating the collapse she feels most inevitably follow her removal, she is constantly enlarging and training the force of workers.

"But," came the protest when the rotation of office was proposed in a certain missionary society, "there is only one woman in our church who knows how to preside over a meeting."

"That in itself," said the efficiency expert, "is an unanswerable argument for the training of some other women to preside."

How Rotation succeeded.—An officer of a society in South Carolina writes of what rotation of office did in her society:

"We had been meeting year after year and moving 'that the old officers be re-elected' until we never thought of anything else. Then along came the delegate from the convention proposing the rotation plan. We thought it would deal a death blow to our society. Notwithstanding the fact that our church roll records the names of over five hundred members, a majority of whom are women, we had fallen into the habit of depending on two or three women in the missionary society for everything. When we passed a resolution that no officer could succeed herself in office for more than one term we had to begin a hunt for new material. We found our church full of capable women who had never been asked to do a thing. We avoided the mistake many societies have made of having all new officers go in at once, by a ruling that only one-half of the officers should be changed each year. Now instead of having only one woman who can preside at a meeting, we have half a dozen. Our society has pulled up out of the rut and our work is advancing splendidly, while each year records the addition of new workers to our force."

Good officers are made as well as born.—Mrs. E. C. Cronk, Missionary Review of the World.

HOW TO MAKE THEM.

The Missionary Union of New Orleans is one of the city unions which has successfully tried the plan of having a course in parliamentary practices and the training of officers

given by a specialist for the benefit of all the societies of the city. Such a course may be provided by any city or county union. Many denominational conventions are meeting this need by adding to their programs a course with specific training for officers. In some congregations an officers' training class has been found well worth while, enrolling not only the present officers but others who should be trained for office.

Program Preparation. The people who get most out of a program are those who put most into it. Here indeed is something to do. Most of our denominations furnish to their societies excellent canned programs. The writer has conducted a program cannery for years and pronounces the same to be a legitimate and needful business, but this pronouncement is followed by a plea to the presidents and program committees that they prove themselves something more than mere can openers. Missionary programs have a distinct tincan flavor if they are merely run around, poured out and served. The cannery officials expect the local societies to run out into their own gardens to pluck a crisp, fresh sprig of parsley which has grown since those programs were published, with which to garnish them before serving. They expect the program leaders to sometimes add a few ingredients from their own larders and once in a while to evolve appetizing croquettes from the plain canned salmon shipped to them.

"How can we get our women to take as much interest in the missionary programs as they take in the Woman's Club programs?" comes the query.

"By getting them to put as much into the missionary programs as they do into the Woman's Club programs" is the answer.

Instead of having programs which show the wonderful versatility of the pastor's wife or some other woman who is expected to open the church, distribute the hymn books, play the organ, lead the singing, lead the prayers and do most of the talking, make your meetings depend on as many people as possible.—Mrs. E. C. Cronk, Missionary Review of the World.

For a week evangelistic services were held at Nyes Corner, six miles north of Fairfield, conducted by Mrs. Whitelock, wife of Rev. Herbert R. Whitelock, pastor of the Brighton Avenue Church, Allston, Massachusetts. Mrs. Whitelock preached every evening, conducted the singing, and held a service on Saturday for the boys and girls. She visited every home in the community. There were those who registered their purpose to lead a Christian life, and the whole community receive a spiritual uplift. On Saturday evening the children hung Mrs. Whitelock a May basket. The week brought much encouragement and help to many.—The Watchman Examiner.

We are not yet ready to give our approbation without qualification to the above-quoted extension of woman's sphere, but it shows what woman can do if necessity arises.

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AND MAKES YOU SICK

Acts Like Dynamite on a Sluggish Liver and You Lose a Day's Work.

There's no reason why a person should take sickening, salivating calomel when a few cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

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Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

LISTEN TO THIS!
SAYS CORNS LIFT
RIGHT OUT NOW

You reckless men and women who are pestered with corns and who have at least once a week invited an awful death from lockjaw or blood poison are now told by a Cincinnati authority to use a drug called freezone, which the moment a few drops are applied to any corn, the soreness is relieved and soon the entire corn, root and all, lifts out with the fingers.

It is a sticky ether compound which dries the moment it is applied and simply shrivels the corn without inflaming or even irritating the surrounding tissue or skin. It is claimed that a quarter of an ounce of freezone will cost very little at any of the drug stores, but is sufficient to rid one's feet of every hard or soft corn or callus.

You are further warned that cutting at a corn is a suicidal habit.

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YOU'LL FEEL LIKE A NEW PERSON.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

SOUL WINNING.

The real object of all missionary endeavor is the winning of souls, yet personal work for souls around us never enters into the plans of many of our missionary societies. We fancy that if we could stand by "Africa's sunny fountains" or on "India's coral strand," we would proclaim the love of Jesus to every passerby, yet our lips are dumb before those who are out of Christ all around us.

A missionary secretary makes this confession:

"I was helping to set up a big convention, and was full of enthusiasm over making every session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon in the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath he leaned towards me and said, while his eye followed the stately movements of the head waiter, 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been so busy planning for a great missionary convention, I had had no time to think of the soul of the head waiter.

"When we went out to my apartment a negro man was washing the windows. Jim was honest and trustworthy and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only door into the Kingdom of God.

"A Jew lived across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—some time, but I had my hands so full of my missionary work the calls had never been made, but, as they met on the street my father talked with my neighbor of the only Saviour of the world.

A friend took us out to ride. I waited for my father to get into the car, but in a moment he was up beside chauffeur and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home he said: 'You know, I was afraid I might never have another chance to speak to that man.'

"The wife of a prominent railroad official took him out to ride in her elegant limousine. I am glad she asked me to go," he said, "for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her about it before."

"Yet these opportunities had come to me also and had passed by as ships that pass in the night while I strained my eyes to catch sight of a larger sail on a more distant horizon.

I could but question my own heart whether my passion was souls, or success in setting up conventions."

The children of America should be taught, as are the children of Korea, to work for souls. Every Sunday school scholar should be a missionary to bring in other scholars. Every catechetical class should have, as one feature of its work, the gathering in and teaching in the way of salvation those who are outside the fold. A part of the missionary work of every man of the church should be the winning of other men. Our pastors should find their women's missionary societies dependable agencies in filling the pews of the church and in bringing under the preaching of the word souls that may be saved.—Mrs. E. C. Cronk.

FROM MISS MALLORY.

Enclosed you will find a copy each of the "Emergency Pledge" and "Stewardship Covenant" cards which were officially adopted by the Union at Hot Springs. Wholeheartedly do I hope that every member of our Council will rejoice to sign these cards and to encourage many others to do so. Certainly our members are especially responsible for the way in which these cards shall be used. The month of June was designated at Hot Springs as the time for our initial effort with these cards.

The copy for the certificate to be awarded for mission study is with the printer. In a short while the supplies will be sent to each State. It is believed that these will be a great stimulus to mission study.

It will be recalled that at Hot Springs we were asked to promote during the summer and fall the work of getting subscriptions and renewals to Royal Service and to Home and Foreign Fields and of securing gifts and pledges toward our apportionment for the Church Building Fund. As you carry on your work as a Council member I know you will be loyal to these two undertakings.

Yours cordially,
KATHLEEN MALLORY.

This issue of the Record is strictly a woman's number. In each issue belonging to the W. M. U. heretofore our Editor has kindly furnished us with an editorial. And our Corresponding Secretary, Dr. Lawrence, has lent his sanction by furnishing some copy. Dr. Lipsey is away holding a meeting at Laurel, and Dr. Lawrence is suffering from an attack of malaria. We trust, however, that the issue will be of interest to our brethren, as well as the sisters for whom it is specially prepared.

Miss Elabeth Kethley was among the recent appointees of the Foreign Mission Board. She goes to Shanghai, China, where she will teach in the Baptist College.

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WHY AMERICA WENT TO WAR
IN APRIL, 1917.

H. L. Winburn.

The answer to this question will be somewhat involved, but none the less clear. I hope, because of the sources of information made necessary by the investigation.

The cause of war and the occasion of war are different. They must be kept distinct in mind. The occasions of our entering the war are now too well known to need discussion. An insupportable demand that we surrender the seas to German insolence, coupled with the further demand that we, by staying off the seas, break for the Central Allies England's blockade which they could not break for themselves constituted the occasion of the war. In undertaking to make us do this, German perfidy first murdered our defense, in the Lusitania and other vessels, then destroyed our property in large masses, and stirred insurrection, revolution and brigandage in Mexico against us and honey-combed our own land and life with plots, intrigues, arson, murder, sabotage and treachery through her high diplomatic representatives in a manner so inconsistent with honor and the usages of gentlemen that our people could hardly be brought to believe the truth.

When at last our government drew the line clearly and gave the German Imperial government to understand that further progress along these lines meant war, the truckling ministry of the Central Governments apparently yielded to necessity and gave us their word that the depredations should cease. They immediately got about getting ready for war with us then, and as soon as the Imperial government thought they were ready we were bluntly informed that their word meant nothing, and at a certain date—one day after the information was delivered to us—the depredations would be resumed. Our deepest national rights were challenged and the possibility of honorable agreement forever removed. One can not agree or negotiate with a man for a government whose word deliberately given is as deliberately and dishonorably violated. This phase of the situation is well summarized in President Wilson's recent saying that "when the German people put forward a spokesman whose word can be believed and who can be reasonably expected to keep covenants" we were ready to discuss the situation with them. As serious as it may be, as much as we may regret the situation, with violated Belgium before us and the deliberate violations of honorably accepted promises made to us there is no possible basis for peace, agreement and treaty, for the reason that the world can not trust Germany to keep her word, since there is no use basing peace in any sense upon that word. She must be brought either by military necessity or by revolution in her own political organism to such a condition that mankind will know she will have to keep her word before it can be trusted. A change in the German governing constitution that made the foreign policy of the nation and the questions of peace and war dependent upon the popular will of Germany instead of upon the autocratic will of a single man would, I verily

believe, end the war in forty-eight hours.

In consideration of the causes of the war as distinct from the occasion of war, we must answer just two questions: First, What are the war aims of Germany? and, second, Are these aims compatible with American peace and honor? In this direction will be found the roots of matters.

It will be best to let German statesmen and men of letters state the case themselves. Then there can be no difference of opinion. If I or any other commentator should state it for them, the statement would be open to question.

An interesting by-product of the investigation is the apparent truth that Germany is not a "mad dog" run amuck, or simply a nation beset by and befogged in the mazes of megalomania, as some have thought. She has a well-considered aim and policy. This is not characteristic of either mad dogs or megalomaniacs. While she may be obsessed with her own greatness, and her tragic actions may be as unbearable as the peregrinations of a mad brute, there is more behind it. Her actions are well-considered, and betoken a developed policy. What is this policy? What are her war aims? What kind of peace does she really want?

The Chancellor's speech to the Main Committee of the Reichstag outlining the course of submarine warfare and announcing the decision to embark upon it, is a clear-cut example of the German scientific approach to political questions. Prince Buelow's book on foreign policies is quite similar and at the same time quite clear. The Kaiser's frequent speeches since 1888 have been uniformly along the same lines. Dr. Walter Rathenau the head of the Raw Materials Department of the German government, in a lecture in December, 1915, since published, makes the same points. Robert Schmidt, a prominent Socialist in the Reichstag, swings even the Socialists in line with the policies. In fact, practically every utterance that has gotten by the censor makes the same war aims clear, and pursues the same policies.

The essence of their approach to politics is this, seemingly: after Bismarck and Machiavelli, they consider force the one supreme thing, look on these vast human relationships as a game of chess, and marshal without regard to right or law one force against another and settle every question by might. This is the philosophy that might makes right—the law of the jungle, that carves its way with bloody talons and gleaming beaks. It is anti—everything that we hold as dear and right.

Now for a statement of it from its friends. Quoting from the Chancellor in his speech to the Reichstag committee, "The war (he says) is in a high degree the trial of German militarism. Shall it be maintained with its present features or not? For the parties of the middle class, the question is settled already. Unless the war ends for Germany in a downright defeat, they will maintain it by hook or by crook." Professor Hans Delbrück, of the Chair of History, Berlin University, develops the idea still further in saying in a publication dated 1914: "Any one who has any familiarity at all with our officers and generals knows that it would take another Sedan, inflicted

on us instead of by us, before they would acquiesce in the control of the German army by the German Parliament." Another statement of it is made by a prominent German professor: "The great lesson which the German people has had to learn is to think in terms of power. Let no one here say that small states, too, can have a national life of their own. For neither alliances nor treaties provide the least security for the existence of the great powers, still less the small states. There are no ethical friendships between states in our day. There are only friendships of convenience. And friendships of convenience last just so long as the convenience itself. This is the sheet anchor of all foreign policy. What we desire for our future, therefore, is a strong, self-dependent Germany, strong enough to secure that Austria, Bulgaria and Turkey shall find their greatest safety and prosperity through the German connection—and only through Germany."

Thus the Germans themselves lay bare the arrogance, brutality and the essential immorality of their policies.

This basic policy of might makes right has been wrought out by forty years of skillful education so that it has become a part of the normal thought-life of the nation. It is in the essence of text books, treatises, educational materials of all kinds, and even of the essence of educational method. This has resulted apparently in the complete elimination from German consciousness of any principle of right and wrong, and the substitution therefor of the simple principle that they have a right to whatever they can take. Scores of pages of official documents might be introduced here to illustrate this as relating to the popular state of mind. One will do. A body of troops under command of a titled officer at Compiègne were billeted in the fine old home of the Orsetti family. The royal officer sacked the place. Silver plate, jewelry, furniture, all articles of value, even including the dresses of the ladies, were gathered in the court yard, classified, packed carefully and sent to Germany in motor vans bearing the Red Cross flag. Fortunately, the thief was later captured. A letter from his wife was found on him in which was written, "A thousand thanks for the beautiful things you sent. The furs are magnificent. The rosewood furniture is exquisite; but don't forget that Elsa is always waiting for her piano." Frequently, the women are not as patient as Elsa. They have been seen and officially reported arriving from Metz or Strassburg in motor cars and presiding over the packing. What a comment this is on the ethical and moral status of a nation into whose hands, but for allied bayonets, the destinies and civilization of a good part of the world would fall.

Developing the policy of might makes right, Germany had three lines of war aims. With characteristic attention to details and alternate possibilities, the three lines were worked out carefully and related as closely as possible.

The prime aim was world dominion. This has been denied in many directions, but the proof is clear and positive in a thousand other directions. I quote from one, who expresses the sentiment of thousands in all grades and classes. It is the same promin-

ent professor I have already quoted from: "We must insist on being a world-power, or we cease to be a great power at all. There is no other alternative. Let no one here say that small states can have a national life of their own. True, so long as the great states around them allow them to exist. . . . Neither alliances nor treaties provide the least security for the existence of great powers, still less for the small states. Any one who still retains belief in such things is past all argument. No one of them can feel any security that these alliances will be observed, Germany least of all." And that last clause—"Germany least of all"—is the saddest national confession in the realm of history. It is the raven of conscience croaking over the door of hope and saying to the untrustworthy German, "nevermore" can you enter the house of the family of trust, never again take an honorable place in the family circle of nations of honesty.

The military phase of this world aim was comprised in the preliminary war manœuvres. France was to be crushed in six weeks, before Russia could mobilize; then Russia was to be dealt with in a few months; and afterward England was to be crushed; and finally the combined conquered navies of England, Russia and France with the fleets of Germany and Austria, were to lay simultaneous siege to our coast cities and make America pay the war bills. The amount had even been calculated. It was to cost us forty billions of dollars. And, meanwhile, America was to be left helpless in a military sense and developed as a dependency of the Prussian War Lord. In a speech by the Kaiser, on which some one had stamped with a rubber stamp the word "Germania" on both Canada and the United States. But it seems that the fires of Allied patriotism are about to wipe out the foul stain on their maps—and it would not be amiss to go on and melt down all such rubber stamps to save future trouble.

This wild dream of world-conquest found its grave at Verdun. We shall, in common with all future years of civilization, never cease thanking God for Pétain and his armies and the courage that made them call back to trembling civilization from the bloody heights above the Meuse "They shall not pass."

With this first great plan gone glimmering, the Prussian turned to his second, which was what has been popularly known as Mittel Europa. That is Germany would carve out an empire from Berlin to Bagdad—from the North Sea to the Persian Gulf, and rule there the heart of two continents if she could not dominate the world. German diplomatists have long been divided as between the superior advantages of these two plans. There are not wanting saner heads in Germany to know that world dominion is now an impossible dream. They have counselled against the plan for some years. Favoring as the less dangerous, if equally immoral, a plan to enmesh Austria-Hungary, the Balkan States and Turkey in first the military, then the economic and finally the political meshes of the web of this Spider Kult. Already the war map shows a complete success in this direction. But the war map is misleading. Through Austria-Hungary, Serbia, Montenegro, Bulgaria, Rumania and Turkey are in the meshes,

there has been a slip in Mesopotamia. The British army, under Gen. Maude, has cut the view down that way. Similarly, the British and Egyptian and Indian regiments in Palestine have cut again, and Jerusalem is free from the Turk. Likewise, there is an allied army at Salonica of some six hundred thousand men. With the dream cut off in Mesopotamia and punctured in Palestine, and with this huge thrust in its side up in Greece, the Prussian has already commenced to weaken on his second plan. He now disavows any idea of possessing Turkey and Austria, and hypocritically talks of the right of self-definition of nations. At any rate, the second great plan of "Mittel Europa" is tottering toward its fall. It will collapse as completely as the first plan, if the Allies can hold Italy, Asia Minor and in the plains of Mesopotamia. And we believe, please God, they can. But even disaster there would not be final.

And the third line of the plan seems to be briefly this. In case the first and second are lost, Germany knows there is a heavy penalty to pay. She took this plunge into world-brigandage with eyes open. And she knows that the rest of mankind will penalize her outlawry very heavily, unless she wins completely. Some way must be devised to pay the penalty. The essence of the way is to grant all the demands of her enemies when she has won, on the western front—even the evacuation of Belgium and the surrender Alsace-Lorraine, if necessary and compensate herself out of the territories and resources of Russia and the smaller states of eastern and southeastern Europe. This plan is now a well-advanced success. Poor Russia is so completely demoralized that Germany will have no difficulty in dominating her for a long time. Trotsky, the American Jew, and Lenin, the Russian renegade, financed by German money, have complete control, it seems. They have disorganized the nations, destroyed the government, demoralized the armies, liberated the war prisoners and armed them, thus placing half a million German soldiers in Russian territory behind the frontier; they have destroyed the Black Sea fleet, made peace with Turkey and Bulgaria, so as to liberate scores of regiments for the Mesopotamian campaign, turned other scores loose for Italian and French battle lines, and are now announcing national repudiation for all debts. Certainly, if there is no government, no army and nobody to trust with funds, the Allies can help neither with military force nor with financial support. And there is no stable body to give moral support. In short, the destruction is complete. This third plan, the last alternative, seems in a fair way to work. The dream of world dominion gone—for the present—and even Mittel Europa now out of the question, Germany is making the most frantic efforts to make peace through negotiation. And this is the moral climax of the war.

As we face this most tremendous moral test, one wonders if we shall fail. Weary of war and sick with strife, bleeding at every pore and suffering as the world never suffered before, are we going to patch up a truce with the Power whose treaties are no more than scraps of paper? Suppose Germany agrees to certain

peace conditions, what then? Will she keep her word? Listen to her eminent statesman again: "But no one of them can feel any security that these alliances will be observed, Germany least of all." Mark the sinister sneer in that closing phrase: "Germany least of all." Read with me again, please, to see what are the plans of this great Prussian menace. The *Norde Deutsche Allgemeine Zeitung* for October 15, 1916, says: "The Reichstag Committee for Trade and Industry discussed, on Saturday, as already briefly reported, the questions connected with the economic transition from war to peace. The proceedings were confidential."

...A representative of the Centre (Roman Catholic Party) summarized the main problems to be dealt with as follows: (1) The transition from war to peace, (2) the organization of economic life on a peace basis, (3) the setting up and carrying through of a plan for placing the economic life on a war basis. The latter two subjects are, of course, matters for the future." And so, the preparation for future war of domination is already begun. Is it possible to believe in the sincerity of any statesman or government who makes protestations of a desire for peace that is righteous and lasting and at the same time has Reichstag committees considering how to reconstruct the economic life and place it again on a war basis? There is here no security that alliances will be observed, least of all for Germany.

LLOYD GEORGE TALKS WITH GEORGE COLEMAN.

By George W. Coleman, President Northern Baptist Convention.

A year ago, during our meetings at Cleveland, you will remember we sent a cable message to the Prime Minister of England, Mr. Lloyd George, conveying our admiration and good wishes. This year we paid our respects to him through a personal messenger, and that messenger is very happy on returning to this country to be the bearer of a personal message from Mr. Lloyd George to the Baptists of America, North and South.

This interchange of fraternal greetings between the Prime Minister of Great Britain and American Baptists springs from the fact that Mr. Lloyd George is himself an earnest Baptist layman, holding active membership in the Castle Street Baptist Church of London. The only time when a prime minister's daughter has been married outside of the Established Church was when Mr. George's daughter, Mrs. Carey Evans, was married in the Castle Street Baptist

Church, something like a year ago. And our beloved Dr. Clifford, former president of the World's Baptist Alliance, performed the ceremony. Mr. Lloyd George still recalls with glowing appreciation Dr. Clifford's beautiful expressions on that occasion. And the very day I met Mr. George he was the proud bearer of the news that he, for the second time, had been made a grandfather, his daughter having presented him that morning with a granddaughter. He was telegraphing the happy news to his son-in-law in Mesopotamia.

Not only is Dr. Clifford a warm

friend of Britain's premier, but Rev. J. H. Shakespeare, the secretary of the Baptist Union of Great Britain and Ireland, is also very close to Mr. George and is in frequent counsel with him concerning public matters. My friendly relations with both these great Baptist leaders, together with the importance attaching to the great body of six million Baptists I was representing, made it easy enough to get the attention of the Prime Minister, but to arrange an hour when he was at liberty and I was within

(Continued on Page Sixteen.)

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A BRIEF HISTORY OF THE DAVIS MEMORIAL BAPTIST CHURCH

From the Time of Its First Consideration to Its Organization and Entrance Into the Full Work of a Baptist Church.

The following sketch was read at the dedication of Davis Memorial Baptist Church, June 9th:

For three years the Baptists on Bailey Avenue have talked of organizing for Christian work. Two or three efforts have been made at different times to run a Sunday school, but for lack of a suitable place to meet each effort was of short duration.

Early in the spring of 1917 the matter of church organization was talked of, first by the ladies, who in a short time interested a few of our men and community meetings were called to talk the matter over. There began to be a growing interest from meeting to meeting until on the afternoon of April 1, 1917, about a dozen brethren and sisters met at the home of Mr. J. V. Wright for the purpose of further consideration of organizing a church and building a house of worship. Upon the suggestion of Dr. Blass at this meeting, a subscription for the building was started, amounting to nearly \$400.

Encouraged by the enthusiasm manifested and the liberal contributions of those present, the work of raising money was continued until we had subscriptions from our Bailey Avenue people and their friends amounting to \$1,150. To this amount Mr. W. J. Davis proposed to add \$1,500 on condition that the church be called the Davis Memorial Baptist Church in memory of her husband, W. J. Davis, deceased. This was most cheerfully agreed to by the Bailey Avenue people. The State Street Board assured us that they would donate \$500. Later Mrs. Gaddie, daughter of the late W. J. Davis, came to our help with \$500, which gave us a pretty solid footing, financially, with a growing sentiment to build.

In the early summer a committee was appointed consisting of J. R. Carter, chairman, J. G. Woodruff, J. B. Wright, Mrs. H. P. Pierson and Mrs. A. A. Gregory, to whom was referred the matter of deciding on location, getting up plans of building and looking up material. For several weeks the matter of locating the church was discussed, but was difficult of settlement. A few of the Baptists on Bailey Avenue a few years previous had purchased a lot, but it was not large enough for our purpose. An effort was made to change it for a lot elsewhere where we might purchase an adjoining lot, but it seemed that none could be added upon. Finally the matter was settled to the delight of all when Mr. and Mrs. N. H. Wright proposed to donate a nice lot adjoining our lot, which would give us ample room for church and pastor's home.

This was gladly accepted and immediately plans for building were adopted which were prepared by N. W. Overstreet, providing for an auditorium, ten Sunday School rooms, baptistry, choir loft and two dressing rooms; the general appearance of the building to have the bungalow effect. Material was soon collected

and the contract let to Mr. R. T. Ledbetter, who began actual work on the construction of the building about the fifteenth of October.

On October 18, in response to a call, our Baptist constituents on Bailey Avenue met to organize. Eighty or more people gathered. Upon accredited letters and statements, seventy-eight were organized in a regular Baptist Church, adopting for their articles of faith those prepared by J. Newton Brown, together with Pendleton's Church Covenant.

After the church was formally organized the privilege of church membership was extended and the following were received into the Davis Memorial Baptist Church on a profession of their faith: Mrs. R. T. Ledbetter, Billie Ledbetter and Geddie Fredy.

The church then went into the election of officers as follows: Deacons, J. G. Woodruff, J. G. Sanderson, L. H. Yarbrough, J. A. Gregory; church clerk, A. B. Rerrick. At the conclusion of the organization, appropriate talks were made by Drs. Carter and Borum.

The building was pushed rapidly to completion. On the fourth Sunday night in December, 1917, we had our first service in our church, our first prayer meeting the Thursday night following, since which time we have had regular preaching services and regular weekly prayer meeting, Dr. Carter and others supplying for us until February first, when Rev. T. J. Blass, of Clinton, was called as pastor. Our services have been interesting, the spirit and harmony among our people have been beautiful. Members have been added to our church at almost every meeting until we have now a membership of one hundred and twenty-eight.

We have a live Sunday school striving to attain, this year, the A-1 standard. We have an active B. Y. ed. the single budget plan, from which we have maintained our pastor, met the ordinary church expenses and given to benevolent purposes \$200, and are now voluntarily pledged to the support of three native missionaries.

We now rejoice in the privilege of dedicating this house of worship to our Lord and request the prayers of all Christians that we may be blessed in our efforts and continue faithfully in His service.

A. B. DERRICK,
Chairman Com.

The wife of a Chinese official, to whom a missionary gave a Bible, said afterward she and her husband both wanted to read it at the same time, and that it was not convenient to have only one copy.

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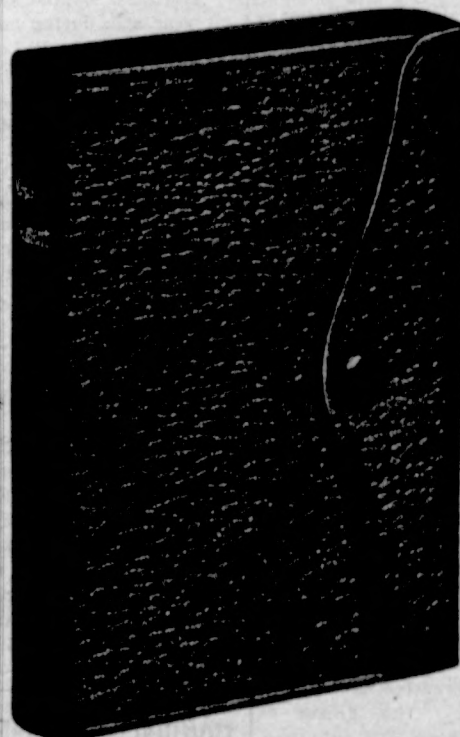
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BETTER CHURCH BUILDINGS

Because you have access to large numbers of our people, I wish to interest you in the plans of our Board for securing better, and better adapted, church buildings. I have no need to stress the necessity for nobler and more artistic designing of Southern Baptist church buildings.

When Mrs. A. T. Robertson, Louisville, Ky., learned that the Sunday School of Bard was planning to establish an architectural department with a view to secure better church designs, she immediately wrote us warmly commending the new enterprise, and asking that pictures of good and worthy buildings be sent for use on the walls of her Beginners' Department in the Sunday School. She said "My Beginners will soon grow up to become members of building committees and I want to start them out with right ideas of church designing." We had planned a pretty wide educational campaign, but we had hardly faith and vision to start in with Beginners. But Mrs. Robertson is right; we must spare no pains or effort to secure for the coming generations noble and churchly buildings.

Our new department is in position to conduct a wide educational effort, as well as to give direct practical aid in planning and designing churches large and small.

I am sending you under separate cover our new booklet, "Standard Sunday School Buildings." This carries in condensed form our message and plea as regards provisions for the modern Sunday School. While it has seemed necessary to make a charge for this booklet, I will be pleased on request from you to send it without charge to any address where it may possibly serve a good purpose.

I think you will be pleased on occasions to speak or write favorably of our new venture and that you will be glad to help us to serve the churches in these important lines. If you would write me some word which I might use for publicity purposes I would thank you.

Yours in the service of the Master,
P. E. BURROUGHS.

THE BIBLE INSTEAD OF THE ANCESTRAL TABLET.

It is surely an item of real information to know that special plans are being followed in China to develop the Family Altar in the homes of native Chinese Christians. Rev. E. W. Tewsbury, field secretary for China, representing the World's Sunday School Association, has been made chairman of the committee on Sunday school and Bible study of the China continuation committee. A special survey was made and it was discovered that not more than half of the Christian homes observed family worship. This is far in excess of the proportion in the homeland. All church members in China are now being urged to establish the habit of daily study of the Word, at which time all the members of the family are to be present. Where this is done and when a pledge to continue has been given a family altar certificate is provided. This pictures the father explaining the selected passage

from the Bible, while the mother and children are seated about the room. To make the picture very realistic, even the family dog is present. Instead of engaging daily in worship of the ancestors represented by the ancestral tablet the Bible is studied and the living God is worshiped. The new church day in America has also been adopted in China. In place of calling it "Mother's Day" it is called "Home Sunday," while the added suggestion is given that the week preceding be observed as "Home Welfare Week."—Alabama Baptist.

A pastor, for seven years missionary to China, said in a recent sermon, quoting a Chinese official, that the sanctity of the home and its discipline were more carefully preserved in China than in America.

Youngsters Generally Do.

Hartley was visiting his aunt for a few days. A friend asked him if he went to school. He admitted that he had not been yet, but volunteered to tell her some things which mamma had taught him. Then, with a sudden bright expression, he added: "And I know some things I've never been taught!"—Baptist Messenger.

A TENNESSEE MOTHER.

"As a model of patriotism to the mothers of America," this letter by Mrs. M. E. Jenkins, of Holladay, Tenn., to Major Whitman, in charge of the base hospital at Camp Upton, has been posted by order of Brigadier General Evans, commanding, upon a bulletin board, of the camp:

"Allow me, as one who has lived until now I am an old woman, to express to you my thanks and appreciation for your many courtesies to me as mother of Sergeant-Major William B. Jenkins. I had hoped my boy would get his chance in France, but it was not to be; so I as a submissive to his death as if he had died in the trenches in Europe.

"Please accept my thanks for all your kindness and to any of his comrades that were with him in his sickness. With a sad heart I dictate these lines, but with a quickening pulse and accelerated being I look forward to the day when victory shall come to the brave boys who are giving their lives for our beloved land. May God's blessing be on you!"

However long the war, whatever its outcome, this letter will remain a document in the American case, a proof of the American spirit. From Camp Upton's bulletins it will go for wider usefulness to the scrapbooks of mothers and sisters and sweethearts throughout the country.

Death no more stays its hand when great numbers of young men are gathered together in camps for training than it would among the same men at home. Even when "a chance in France" is vouchsafed them, as in General Pershing's command, deaths from disease have as yet been four times as many as those from combat.

The hundreds, by now the thousands, of men who have died since the war began in camps or on the sea, have as truly served as those who have felt the thrill of the fight and heard the crash of shells. The service and sacrifice of mothers to the cause a mother best can tell.—New York World.

GOD'S SERVICE FLAG.

Harry Lauder tells the story of a little boy who was walking down a residential street in a small western town, where a service flag in the window of a house attracted the youngster's attention.

"What's the star on that flag for, daddy?" he asked. "That means," said the father, "that Mrs. Smith has a son in the war."

They walked on a little farther. Then the lad saw a service flag with two stars. "What does that mean, daddy?" he asked. "That means," replied the father, "that there are two sons from that house in the war."

It was just twilight. As the father and the boy walked along, the evening star gleamed in the sky over the roofs of the town. The little boy pointed to it. "Whose star is that, daddy?" he asked. "That's God's star, my boy," said the father. The lad paused a moment, and then said gravely: "Papa, don't you think that God has a son who is watching over the American boys in the war tonight?"—Western Evangel.

The heavens declare the glory of God.

There are some interesting and helpful articles in this paper. Your attention is called specially to the editorial by our W. M. U. editor on some of the good things that come from this world war. There are three articles from the pen of Mrs. Cronk, of Richmond, Va., which should be read aloud in every society in this State. The address of our Presidents both bring great messages. Indeed, you should preserve this copy of the paper for future reference because it is worth while. You should also secure at least one new subscriber for the paper, on the strength of this number.

Suppose we do that, Sisters! Each one of us earnestly attempt to send in at least one new subscriber next week. Should we do so it will prove a year-long blessing passed along.

Mark Twain said that in his earlier days he did not enjoy the exceptional prosperity which came later in his career. It is commonly the lot of genius to suffer neglect at first and the experience did not affect his abiding good nature, says Boys' Life, the Boy Scouts' magazine. In a conversation with William Dean Howells on one occasion the subject of literary vicissitudes was broached by the humorist.

"My difficulties taught me some thrift," he observed. "But I never knew whether it was wiser to spend my last nickel for a cigar to smoke or for an apple to devour."

"I am astounded," observed Mr. Howells, "that a person of so little decision would meet with so much worldly success."

Mark Twain nodded very gravely. "Indecision about spending money," he said, "is worthy of cultivation. When I couldn't decide what to buy with my last nickel, I kept it, and so became rich."

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Have Pretty Dark Hair

"La Creole" Hair Dressing is the original hair color restorer, and not a dye. Applying it to your hair and scalp revives the color glands of nature. It is the only hair color restorer that will gradually darken all your gray or faded hair in this way. No matter how gray, prematurely gray, faded or lusterless your hair might be "La Creole" Hair Dressing will make it beautifully dark, soft and lustrous. Easily applied by simply combing or brushing through the hair. Don't be misled into buying some cheap preparation.

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"LA CREOLE" HAIR DRESSING for gray or faded hair. Sold and guaranteed by all good drug stores everywhere, or sent direct for \$1.20 by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—(Adv.)

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TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm Tender Little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Cancer Cured at the Kellam Hospital.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-ray or Radium over ninety per cent. of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1817 W. Main St., Richmond, Va.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

PLANTS—Frost-Proof Cabbage Plants, all varieties, one thousand, \$1.50; ten thousand and over, \$12.50. Genuine Nester Ball and Porto Rico Potato Sprouts, \$1.00 per thousand, ten thousand and over, \$12.50. All varieties Tomato, Egg and Peppercorn Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Sumter, S. C.

CARBUNCLES

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One Treatment with Cuticura Clears Dandruff

All drug stores. Soap 25c, Ointment 25c. Cuticura, 25c. Sample each free of "Cuticura," Dept. 24, Free.

(Continued from Page Thirteen.)

striking distance of London was quite another matter. Had it not been for the patient persistence of Mr. Shakespeare it would have fallen through, for Mr. George had been obliged to cancel three separate appointments with me—once on account of an indisposition which took him out of London for a few days, and twice because of the pressure of public business. My unexpectedly lengthened stay in France, due to the shutting off of passenger service across the Channel, added further complications. It was only the day before I sailed for America that I finally became his guest at luncheon in his official home at 10 Downing street.

When this home of the Prime Minister of Great Britain was pointed out to me in the first days following my arrival in London, I was nonplussed. The contrast it bore to the palaces and residences of the King was just about as marked as anything could be. To all appearance this very modest looking city house occupying a very limited width in a plain appearing block of buildings might have been the old home of some retired merchant whose limited means made him quite content with an old-fashioned down-town residence. The inside was spacious, but simple and refined in all its appointments. Mr. Shakespeare and I were greeted by Mr. George in less time and with less red tape than it takes to meet many an unknown but self-important business man.

Mr. George himself and all the surroundings were just about as unaffected and democratic as might be. I have never broken bread at the White House, but I wonder if the same sort of occasion there would be as comfortably plain and simple as it was at 10 Downing street. It reminded me of a comment I had heard that very day. "Americans talk a lot about democracy, but Englishmen are really democratic." That is not quite true, of course, but the circumstances of the luncheon recalled the saying to my mind.

There were only the three of us at the table and just a single man-servant waiting upon us. When the soup had been served and the table was cleared, the next course, Mr. George looked around deprecatingly and said, "I don't know whether there is anything in the house to eat or not, but generally something appears and my faith is good."

When I saw the Prime Minister carrying on the debate with Mr. Asquith in the House at the opening of Parliament a few weeks before, his flowing gray hair gave me the impression of a man of sixty years, but when I looked into his open countenance at close range across the table and saw the freshness of his complexion and the light in his eye, I estimated him at fifty. In view of the work he has done and the honors he has won I was surprised on being told that he was only fifty-five, and wonder still if that can be correct.

Discussion drifted at once to matters of Baptist interest in the course of which Mr. George related an amusing personal experience illustrating the stiff adherence of Baptists to principle, and teaching, as he said, an excellent lesson against personal van-

ity. Being out in the country a country a short time ago he took himself to the service in the local Baptist church, which happened to be one of the "strict" variety. He was accompanied only by the detective who is appointed to take care of him. Following the service the Lord's Supper was observed, but he was not invited to partake. When the meeting had broken up, the pastor in greeting individually those who were present came to Mr. George and not knowing him said, "Your face is a bit familiar; I must have met you before somewhere." "Very likely," replied the Prime Minister, "but I cannot just recall it." Seeing someone at Mr. George's side whom he knew, the pastor began an animated conversation with him, turning his back upon the Premier. "Not even to be recognized by one of the ministers of one's own denomination was a very healthy rebuke to one's own vanity," said Mr. George. And he commented on the strength of character written in the faces of every one of these Baptists and said they were the kind of men one could trust to see a thing through to the end.

Of course we talked about American affairs and I pointed out the startling changes which had taken place in American minds concerning conscription and foreign relationships. He inquired about our leading American citizens of German birth or German blood. And when I proudly quoted the splendid utterance of our great banker, Mr. Otto Kahn, I found he was familiar with it. To give him another side of the situation I told him also of the dilemma in which Dr. Karl Muck of the Boston Symphony Orchestra had found himself.

It was interesting and gratifying to witness the genuinely human response that came straight from his heart when Mr. Shakespeare informed the Premier of the death in the war of a second son of one of his official family. It was good to see that Mr. George had not become calloused by the many personal sorrows of these nearly four dread years of suffering but was quick to send the word of comforting sympathy to one who a second time had been called upon to bear a bitter grief.

In the midst of our meal a messenger brought in a special report from the front relating to Mt. Kemmel and Wytshaete which we were permitted to share. Thus did personal sorrow and the anxieties of the Empire follow the Prime Minister even to his lunch-table.

We heard from Mr. George's lips the first news of the resignation of Lord Rothermere as secretary of state of the air force. The newspapers were full of it that same evening. This led us a little into the region of politics when Mr. George explaining a certain proposed appointment to us, said he hadn't the slightest idea to which party the coming appointee belonged, nor did anyone else seem to know, but everyone agreed that he was the best man for the place and that was enough. He asked me a somewhat leading question when he wanted to know if we were doing it that way in America.

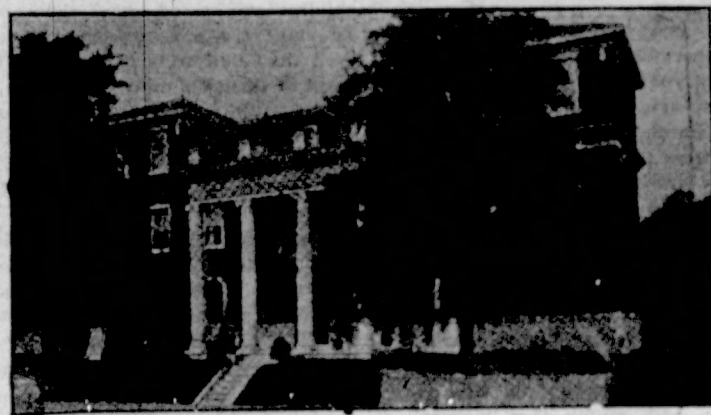
He also wanted to know if our American soldiers all knew what

they were fighting for. I could have replied by the hour on that point. But I summed it all up by recounting my experiences in France with the 101st Engineers and by giving him in detail the ringing testimony of my friend, Captain Carroll J. Swan who poured out his heart to me one night as we marched with the engineers under the moonlight from Brienne-le-Chateau to Crespy. If that is the spirit of the American troops, said Britain's Premier, in response, all is well.

There wasn't time for me to tell him what I had observed concerning English opinion about America. But I should have liked to tell him how that every week, when I was speaking at the annual gathering of the Baptist Union of Great Britain and Ireland in a church crowded full of the leaders of the Baptist denomination, clergy and laity, the audience arose as one man and vigorously applauded and cheered my testimony to the remarkable leadership of President Wilson. There can be no doubt the exigencies of the present mighty struggle are drawing these two great democratic nations into an ever closer bond of fellowship and mutual understanding.

In the light of this fact, as well as the other considerations already suggested, it was quite natural for me to ask Mr. George if he had a personal word he could send by me to the Baptists of America. Quick as a flash he replied: Tell American Baptists that it is Baptist principles that we are fighting for in this war. All that Baptists have contended for is at stake in this present conflict. Remember me with appreciation to the Baptist hosts of America whose messages have cheered and encouraged me.

The Premier bid his guests good bye and bowed them out just as any other gentleman would do. Our exit was as free from red tape as our entrance had been an hour before. There was no hurry or bustle, no uniformed attendants, no make-believe of any sort. Everything was as democratic, as simple, as unostentatious as it ought to be in every home in America.



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